

# THE MASSACHUSETTS MAGAZINE.

## OR, MONTHLY MUSEUM OF KNOWLEDGE and RATIONAL ENTERTAINMENT.

No. XII.]—For DECEMBER, 1790.—[Vol. II.

### CONTAINING,

	Page.		Page.
Description of the Manner of Bird		The Rivolet, No. IX.	748
Catching in one of the Orkney Isles,	707	Curious Particulars concerning the In-	
Moravian Settlement at Bethlehem,	708	habitants of the Island of Sumatra,	750
The Reformer, No. XIV.	711	The Babler, No. XIV.	752
Feast of Souls,	712	Remarks on the English Language,	754
Historical Anecdote,	ibid.	The General Observer, No. XX.	755
The Philanthropist, No. XXIV.	713	Philo, No. XV.	757
Musical Exhibitions of Pindar,	715	Monthly Review,	758
The New Pygmalion, concluded,	716	<i>The Bouquet.</i>	
Family Economy and Employments of		Anecdotes—of Mr. Addison—of Mr.	
the Gypsies, concluded,	720	K——, —of a Gentleman—of a Mis-	
Religious Ceremonies used among the		er—of G. A. Stevens—of Mr. Bayle,	760
Welsh in former Times,	725	<i>SEAT of the Muses.</i>	
Sophia unfaithful to Emelius,	726	Lines on Female Genius,	761
The fickle European,	727	Lines, by Philenia, addressed to the Au-	
Covetousness punished; or the Story of		thor of the Della Crusca Poems,	ibid.
Alveradan,	728	Horace, Book I. Ode 26, imitated,	ibid.
Character of the Emperor Constantine,	729	Lines to Amanda,	762
Concise History of Witchcraft,	731	Le Sombre,	ibid.
The Scerapiad, No. XII.	733	The Shortest Day,	ibid.
Historical and Political Notices con-		The Charming Forest,	763
cerning Europe,	734	The Key of the Bastile,	ibid.
The Solitary Sage,	735	The Parent's Lamentation,	ibid.
Allegorical History of Rest and Labour,	738	Translation of Sappho's Ode,	764
Excellency of a Finger on the Left Hand,	740	On a Lady's Cutting her Thumb,	ibid.
Classical Allusions to America, consid-		The Mouse's Petition,	ibid.
ered,	741	Lines to Clarissa,	765
Thoughts on the Approach of Winter,	742	An Apology,	ibid.
Reflections on the Harmony of Sensibil-		The Lovelick Shepherd,	ibid.
ity and Reason,	743	<i>Musick.</i>	
On Mirth,	744	The Grasshopper. Set by E. Mann,	766
National Traits, by Rousseau,	746	<i>The Gazette.</i>	
On Evil Invisible Beings,	747	Domestick Occurrences,	767
Geographical Description of Bachelor's		Marriages and Deaths,	771
Island,	ibid.	Meteorological Observations,	772

Ornamented with a handsome COPPERPLATE ENGRAVING, representing the  
Manner of BIRD CATCHING, in one of the Orkney Isles, and a piece of  
MUSICK.

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# ACKNOWLEDGMENTS to CORRESPONDENTS.

The *Reformer*, who has closed his lucubrations with the year, will please to accept our thanks for the promise of assistance in another way.

The *Collector's*, collection of papers which led to the American Revolution, may possibly have a department assigned, for subjects of this nature.

The *Philanthropist*, *Philo*, the *General Observer*, and author of the *Rivulet*, are entitled to cordial acknowledgments. A few original *Moral Tales*, instructive *Romances*, and entertaining *Novels*, adapted to the state of society, morals and manners in this country, would be highly acceptable, if composed by these valuable writers.

The gentleman, who furnished a description of the Baltimore Oriole, an American Bird, shall be noticed. The natural history of this country merits attention. We should be happy to receive communications from the different philosophical institutions, whose papers may ever find a path way to light, through the medium of our Magazine.

Anecdotes for the Bouquet are welcomed to the office. There is a vast deal of wit in this country—it only wants translating to its destined Repository.

*Lavinia*, who is known under various signatures, has merited much. May we not hope that *Philenia*, *Constantia*, *Euphelia*, *Belinda* and *Almerine*, with the other daughters of poesy, will condescend to appear in the twofold robe of elegant prose and high wrought verse?

The *Philological Essays*, which have been continued for several months, will be reassumed at proper intervals.

The *Collection* and *Scrapiad* will in future be discontinued—as variety is the publick wish.

The American Academy of Arts and Sciences, who favored us with an extract from one of the many essays submitted to their inspection, we humbly trust, will honor us with other communications.

The Massachusetts Grand Lodge, are thanked for Dr. *Bartlett's* oration. Masonry will ever claim a vacant page.

Cambridge University we are under many obligations to. Fresh cause of gratitude is expected.

The Medical Institutions of this Commonwealth—we anticipate their future assistance.

## To our POETICAL FRIENDS.

The Hon. author of *Lines on Female Genius*, might confer an obligation upon the publick, if his Muse would compliment the *New Year* in a spirited Ode.

*Philenia's* Eulogium on the *Della Crusca* Poems, merits the attention that *Septimus* has paid. May we not flatter ourselves, that the fair authoress, "in whom the fire of genius glows," will favour the Editors with her future correspondence?

Imitations from *Horace*, and *Sappho's* Ode translated, are indubitable proofs that poesy is not an exotick.

*Alouette's* *Le Sombre*. May happiness gild life's future page.

*Lavinia*, *Belinda*, *Almerine*—their future favours will be highly gratifying.

*Cleon*, *Polydore*, *Lyfander*—are requested to keep their seats amid the Nine.

*Eugenio*, *Septimus*, and *Alcander*, are sincerely thanked, and continued attentions will afford pleasure.

## Current Prices of PUBLICK SECURITIES, Dec. 31, 1790.

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Vol. II

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N. 10.

*First publication of Vol. II.*





T H E

# MASSACHUSETTS MAGAZINE.

For D E C E M B E R, 1790.

## DESCRIPTION of the MANNER of BIRD CATCH- ING in one of the ORKNEY ISLES.

[Illustrated by an ENGRAVING.]

**M**ULTITUDES of the inhabitants of each cluster of the Orkney isles feed, during the season, on the eggs of the birds of the cliffs. The method of taking them is so very hazardous, as to satisfy one of the extremity to which the poor people are driven for want of food. Copinsha, Hunda, Hoy, Foula, and Nofs Head, are the most celebrated rocks; and the neighbouring natives the most expert climbers and adventurers after the game of the precipice. The height of some is above fifty fathoms; their faces roughened with shelves or ledges, sufficient only for the birds to rest and lay their eggs. To these the dauntless fowlers will ascend, pass intrepidly from one to the other, collect the eggs and birds, and descend with the same indifference. In most places the attempt is made from above: they are lowered from the slope contiguous to the brink, by a rope, sometimes made of straw, sometimes of the bristles of the hog: they prefer the last even to ropes of hemp, as it is not liable to be cut by the sharpness of the rocks; the former is apt to untwist. They trust themselves to a single assistant, who lets his companion down, and holds

the rope, depending on his strength alone; which often fails, and the adventurer is sure to be dashed to pieces, or drowned in the subjacent sea. The rope is often shifted from place to place, with the impending weight of the fowler and his booty. The person above receives signals for the purpose, his associate being far out of sight; who, during the operation, by help of a staff, springs from the face of the rocks, to avoid injury from the projecting parts.

But the most singular species of fowling is on the holm of Nofs, a vast rock severed from the isle of Nofs by some unknown convulsion, and only about sixteen fathoms distant. It is of the same stupendous height as the opposite precipice, with a raging sea between; so that the intervening chasm is of matchless horror. Some adventurous climber has reached the rock in a boat, gained the height, and fastened several stakes on the small portion of earth which is to be found on the top: correspondent stakes are placed on the edge of the correspondent cliffs. A rope is fixed to the stakes on both sides, along which a machine, called a cradle, is contrived to slide; and, by the help



help of a small parallel cord fastened in like manner, the adventurer wafts himself over, and returns with his booty.

The manner of fowling in the Feroe islands is so very strange and hazardous, that the description should by no means be omitted. Necessity compels mankind to wonderful attempts. The cliffs which contain the objects of their search are often two hundred fathoms in height, and are attempted from above and below. In the first case, the fowlers provide themselves with a rope eighty or a hundred fathoms in length. The fowler fastens one end about his waist and between his legs, recommends himself to the protection of the Almighty, and is lowered down by six others, who place a piece of timber on the margin of the rock, to preserve the rope from wearing against the sharp edge. They have besides a small line fastened to the body of the adventurer, by which he gives signals that they may lower or raise him, or shift him from place to place. The last operation is attended with great danger, by the loosening of the stones, which often fall on his head, and would infallibly destroy him, was it not protected by a strong thick cap; but even that is found unequal to save him against the weight of the larger fragments of rock. The dexterity of the fowlers is amazing; they will place their feet against the front of the precipice, and dart themselves some fathoms from it, with a cool eye survey the places where the birds nestle, and again shoot into their haunts. In some places the birds lodge in deep recesses. The fowler will alight there, disengage himself from the rope, fix it to a stone, and at his leisure collect the booty, fasten it to his girdle, and resume his pendulous seat. At times he will again spring from the rock, and

in that attitude, with a fowling net placed at the end of a staff, catch the old birds which are flying to and from their retreats. When he hath finished his dreadful employ, he gives a signal to his friends above, who pull him up, and share the hard earned profit. The feathers are preserved for exportation: The flesh is partly eaten fresh, but the greater portion dried for winter's provisions.

The fowling from below has its share of danger. The party goes on the expedition in a boat; and when it has attained the base of the precipice, one of the most daring, having fastened a rope about his waist, and furnished himself with a long pole with an iron hook at one end, either climbs or is thrust up by his companions, (who place a pole under his breech) to the next footing spot he can reach. He, by means of the rope, brings up one of the boat's crew; the rest are drawn up in the same manner, and each is furnished with his rope and fowling staff. They then continue their progress upwards in the same manner, till they arrive at the region of birds; and wander about the face of the cliff in search of them. They then act in pairs; one fastens himself to the end of his associate's rope, and, in places where birds have nestled beneath his footing, he permits himself to be lowered down, depending for his security on the strength of his companion, who is to haul him up again; but it sometimes happens that the person above is overpowered by the weight, and both inevitably perish. They sling the fowl into the boat, which attends their motions, and receives the booty. They often pass seven or eight days in this tremendous employ, and lodge in the crannies which they find in the face of the precipice.

[Pennant's "Arctic Zoology."]

## ACCOUNT of the MORAVIAN SETTLEMENT at BETHLEHEM, in PENNSYLVANIA.

[From Capt. Auburey's Travels through the interior parts of America.\*]

**D**ISTRESSING and humiliating as the scene was, when we commanded our men to pile up their arms and abandon them on the plain of Saratoga, still much greater was the separation of the officers from the men

at

\* An English work, celebrated for its want of candour and justice.



at Lancaster. On the morning it took place the regiments were paraded near the barracks, which are picketed in, and converted into a prison. At a small distance was drawn up a regiment of continental troops, the Colonel of which behaved extremely polite, saying, he should not march the British troops to the barracks, till their officers informed him they were ready. When the Colonel was informed he might march the men, the American troops, forming a square around the British soldiers, conducted them to the prison.

The sight was too deeply affecting, and we hastened from the spot. Could you have seen the faces of duty, respect, love, and despair, you would carry the remembrance to the grave. It was the parting of child and parent, the separation of soul and body—it effected that which the united force of inclement seasons, hunger and thirst, incessant barbarity, adverse fortune, and American insults heaped together, could never have effected—it drew tears from the eyes of veterans, who would rather have shed their blood. As far as sounds could convey, we heard reiteration of “God bless your honours.” It was such a scene as must leave an everlasting impression on the mind. To behold so many men, who had bravely fought by our side—who in all their sufferings looked up to us for protection, forced from us into a prison, where experiencing every severity, perhaps famishing for want of food, and ready to perish with cold, they had no one to look up to for redress, and little to expect from the humanity of Americans.

It was extremely vexatious to be again disappointed in visiting Philadelphia, especially when in sight of it; but all intreaties to the Major who escorted us, for indulgence, were in vain. However we received some little compensation in passing through Bethlehem, at which place is a settlement of the Moravians.

The table at Bethlehem is upon an exceeding good plan, and well calculated for the convenience and accommodation of travellers. The building, which is very extensive, is divided throughout by a passage of near thirty feet wide. On each side are

convenient apartments, consisting of a sitting room, which leads into two separate bed chambers. All these rooms are well lighted, and have fire places in them. On your arrival you are conducted to one of these apartments and delivered the key, so that you are as free from interruption as if in your own house. Every other accommodation was equal to the first tavern in London. You may be sure our surprise was not a little, after having been accustomed to such miserable fare at other ordinaries, to see a larder displayed with plenty, of fish, fowl and game. Another matter of equal surprise, as we had not met with such a thing in all our travels, was excellent wines of all sorts, which to us was a most delicious treat, not having tasted any since we left Boston; for notwithstanding the splendor and elegance of several families we visited in Virginia, wine was a stranger to their tables. For every apartment a servant is appointed to attend, whose sole business is to wait on the company belonging to it, and who is as much your servant, during your stay, as one of your own domesticks. The accommodation for horses is equal, with servants to attend them. In short, in laying out the plan of this tavern, they seem solely to have studied the ease, comfort and convenience of travellers, and it is built upon such an extensive scale, that it can with ease accommodate one hundred and sixty persons. General Philips was so much delighted with it, that after he quitted Virginia, not being permitted to go to Newyork, on account of some military operations that were on foot in the Jerseys, he returned back near forty miles to take up his residence at it, merely on account of the accommodations.

The landlord accompanied us to the intendant, or the head of the society, who with great politeness shewed us every thing worthy of observation on the settlement.

The first place he conducted us to was the house of the single women, which is a spacious stone building, divided similar to the tavern, into large chambers, which are, after the German mode, heated with stoves. In these



these the young women pursue various domestick employments, and some are employed in fancy and ornamental work ; in all their apartments are various musical instruments. The superintendant of these young women conducted us to the apartment where they slept, which is a large vaulted room the whole dimensions of the buildings, in which were beds for every woman. The women dine in a large hall ; in which is a handsome organ, and the walls adorned with scripture pieces, painted by some of the women who formerly belonged to the society. This hall answers the purpose of a refectory and chapel : but on Sundays they attend worship at the great church, which is a neat and simple building.

The house of the single men is upon the same principle as that of the women ; upon the roof of which is a Belvidere, from whence you have not only a most delightful prospect, but a distinct view of the whole settlement. We observed that the building was much defaced, which the superintendant informed us was occasioned by the Americans taking it from the young men, and converting it into an hospital for the sick and wounded, after the battle of Germantown ; and, added he, " it is incredible what numbers perished for want of proper care and attention, and the hospital being ill supplied with drugs." Pointing to an adjoining field, he said, " There lie buried near seven or eight hundred of the American soldiers, who died here during the winter."

All manner of trades and manufactures are carried on in this place distinctly, and one of each branch ; at these various occupations the young men are employed. Every one contributes his labour, and the profits arising from each goes to the general stock. These young men receive no wages but are supplied with all necessities from the various branches of trade. They have no cares about the usual concerns of life, and their whole time is spent in prayer and labour ; their only relaxation being concerts which they perform every evening.

These people, who are extremely shrewd and sensible, in a manner fore-

seeing the ill consequences attending a civil war, had, before its commencement, laid in great quantities of European goods, which they sent to their various farms interspersed around the settlement.

The Moravians are not only very assiduous, but ingenious too. They have adopted a sort of marriage, but from the manner of its celebration you cannot suppose that mutual tender endearments and happiness do subsist between the parties united as with us. A young man feels an inclination to marry, which does not proceed from any object he is enamoured with, for he never sees his wife but once before the ceremony takes place ; it being contrary to the principles of their religion to suppose it is from the passions of nature, but merely to uphold the society, that it may not sink into oblivion. The young man communicates his inclination to their priest, asking of him a girl to make him a wife, who consulting with the superintendant of the young women, she produces her who is next in rotation for marriage. The priest presents her to the young man, and leaves them together for an hour, when he returns. If they both consent they are married next day. If there is any objection, both their cases are very pitiable, but especially the woman's, as she is put at the end of the list, which amounts to near sixty or seventy ; nor does the poor girl stand the least chance of a husband till she arrives again at the top, unless the man feels a second inclination for marriage, for he never can obtain any other woman than the one with whom he had the first interview. This, I am induced to think, was the reason of there being such a number of old women among the single ones. Thus you see, my friend, that marriage and its inexpressible enjoyments are not the result of the passions, but a mere piece of mechanism, set to work by chance and stoped alone by necessity.

When two parties meet and are united in marriage, a house is provided for them by the society, of which there are great numbers around the town ; very neat habitations, with pleasant gardens. Their children of either sex,

at



at the age of six, are taken from them and placed in the two seminaries, consequently they have little affection for them. When either of the parties die, if the woman, the man returns to the apartments of the single men, and if the man, the widow retires to a house that is built for that purpose.

The religion of the Moravians resembles more that of the Lutherans than the Calvinists; in one point it greatly differs from both, by admitting of musick and pictures in their places of worship. Prayer constitutes almost a third of their employment; for exclusive of the daily publick devotions in their great church, they attend service in their own chapels, morning, noon and evening.

Setting aside their ridiculous mode of entering into the marriage state, and which to them is of little moment, I could not but reflect, if content was

in this life they enjoy it. Far from the bustle of a troublesome world, living in perfect liberty, each one pursuing his own ideas and inclination, and residing in the most delightful situation imaginable, which is so healthy, that they are subject to few, if any diseases.

As want is a stranger, so is vice. Their total ignorance of the refined elegancies of life, precludes any anxiety or regret that they possess not wealth to enjoy them. Nevertheless they possess what many are entire strangers to, who are surrounded with what are termed blessings, those true and essential ones—health and tranquillity of mind; and that you may ever enjoy them, though no Moravian, in a high degree of refinement, is the sincere wish of  
Yours, &c.

East Windsor, in Connecticut,  
September 2, 1781.

FOR THE MASSACHUSETTS MAGAZINE.

The R E F O R M E R. No. XIV.

*At nunc a puero Thebae capiuntur inermi  
Quem neque bella juvant, nec tela, nec usus equorum:  
Sed madidus myrrha crinis, mollesque coronæ,  
Purpuraque, et pictis intextum vestibus aurum.*—OVID.

Shall Thebes be conquer'd by an unarm'd boy,  
Who never sprang at the loud trumpet's sound?  
Whose bosom never beat with martial joy,  
When war train'd coursers paw'd the hostile ground?  
See down his hair the floating incense flows,  
Long scarlet robes his careless limbs infold;  
And wanton fashion, prince of modern beaux,  
Shines forth in varied garments flow'r'd with gold.—ANON.

THE venerable author of this animated address, to his beloved countrymen, appears to have been passionately attached, to that simple mode of living which ought to characterize republicans. He foresaw with painful emotions, of pity and contempt, the fascinating powers of frolick, dissipation and luxury, advancing to the walls of Thebes; and maddened at the idea of being led in the silken chains of fashion. I am not peculiarly charmed with those popular demagogues, who are always upon the watch for evils, and would drive every stranger from their abodes, as armed with Egyptian plagues: But a small attention to sumptuary laws, restrictive of those tinsel importations,

which eat out the vitals of community, might perhaps be of some service in an infant empire, who by being dandled on the lap of foreign frippery, has acquired an inordinate love for gewgaws.

There was a period, that period was the hour of general distress, when the manufactures of this country, however coarse, were preferred above the chiefest delicacies of our once parent state: The moment that peace took place, the joy which this event produced, nearly verged to madness, and we crowded the ports of Britain, till kindly cruel, she barred her harbours against us; or threw the boom of duties athwart every navigable pond.

New resources were explored to satisfy



tiate whim, and please ever changeable caprice. The Europeans were tickled at the idea of a new vent for numerous articles which had grown stale at home, and played off the alluring arts of a courtesan, till a transient call, had become fixed habit: From this hour they cautiously guarded their own particular interests; and the refuse of every other clime they graciously sent over to us, only claiming all the gold and silver that we could possibly

borrow, or in some instances almost steal.

Deliterious effects upon the nerves of community have already been severely felt. At present there is a grateful pause in the pulse of commercial life. The pendulum of the navigation clock, will soon be set in motion again, and happy will it be for this country, if the prime weight, is our own *Fisheries*, and the other, a compound of all *home manufactures*.

### THE FEAST of SOULS.

THE commemoration of this institution is observed by the native Americans, among some tribes on every tenth year, and among others on every eighth. On this occasion there is first a disinterment of all who have died since the last solemnity: The dust of some is collected, the corrupt bodies of others are cleansed: The corpses are carried by their respective friends to their huts, where, in honour of the deceased, a feast is prepared, at which their exploits are celebrated, and all their kind and good offices are affectionately remembered. A general interment of the remains then ensues, and one grave is the receptacle in which all are deposited. A more awful and striking scene cannot be conceived. The Athenians had their funeral orations repeated annually, in honour of those who were slain in battle; the Platæans kept solemn anni-

versary, and their Archon poured out a goblet of wine to those who had sacrificed their lives for the liberty of Greece: And "Games for Liberty," were celebrated by delegates from each city of Greece at Platæa every fifth year, in commemoration of the heroes who had defeated Mardonius. These Grecian ceremonies perpetuated sentiments of respect for the deceased, and excited in the people a generous desire of emulating the glorious achievements, which had occasioned such solemnities: Yet to the spectators they could not be so interesting, as to the Americans is the Feast of Souls, wherein "bones and hearts in death" \* are presented to view; a sight that must raise the most vehement and frantick emotions in the undisciplined breasts of artless savages.

[*Lond. Mag.*

\* *Haml. Shakespeare.*

### HISTORICAL ANECDOTE.

EMILIUS, the Roman consul, after defeating Perseus, king of Macedonia, received him in a manner which, whatever he deserved, did the victor little honour. The Macedonian, remarkably mean under every reverse of fortune, approached him with the most abject servility, bowing his face to the earth, and endeavouring, with his suppliant arms, to grasp the knees of Emilius. "Why, wretched man," said the proud Roman, "dost thou

acquit fortune of what might seem her crime, by a behaviour which makes it appear that thou deservest her indignation? Why dost thou disgrace my laurels, and detract from my glory, by shewing thyself an abject adversary, and unworthy of having a Roman to contend with? Courage in the unfortunate is revered even by an enemy, and cowardice, though attended with success, is, by the Romans, treated with contempt."



FOR THE MASSACHUSETTS MAGAZINE.

The PHILANTHROPIST. No. XXIV.

A STIMULUS to ENTERPRIZE and ACTIVITY.

Without exertion what is man?—KNOX.

Heav'n aids exertion; greater makes the great;

The voluntary little lessens more.

O be a man! and thou shalt be a God!

And half felt made!—ambition how divine!—YOUNG.

EVERY periodical writer may be considered as a publick speaker, the essays of the moralist as discourses, and his readers as an audience. Let it not therefore offend the courteous readers of the Philanthropist's essays, if in this last and concluding number he imagine them collected into one large attentive assembly, and himself standing on an eminence in the midst, and delivering his parting counsel, his farewell exhortation in the following manner.

*Fellow Citizens of Earth and Candidates for Immortality!*

THE highest wisdom of man, considered as a social creature, and as a probationer for a state of the most exalted intellectual and social satisfactions in another world, is knowledge in the head, rectitude in the heart, and a ready disposition and ability to every good work. Ignorance and indolence are equally a disgrace to a rational creature, who, the more industrious he is, the more he may know, and the more good he may do, and the more happiness he may procure both to others and to himself.

As there is a gradation in the general scale of beings, from the dimmest spark of animated dust, to the highest *seraph that adores and burns*, so is there in the nature, in the powers, and in the life of man. He whose wisdom and benignity are reflected from every creature and every object, though he raises our astonishment and admiration by the greatness, the excellence and the perfection of his plans, has still, in a sense, left many things unfinished, within the reach and execution of rational beings, for the trial and improvement of their faculties, of their ingenuity, of their activity, and of their fidelity. The finishing of these, the filling up of the several

Vol. II. Dec. 1790.

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chafms which are left, the steady revolution of all the little wheels in the complicated machinery of the universe of beings, calls for their attention and exertions. Man must do his part. Insignificant and feeble as he is, compared with the whole, and with superiour agents, he has something to do in carrying on the connected and widely extended scheme of consummate wisdom and benevolence.

As there is a gradation in the life of man, from the feebleness of infancy, to the firmness of manhood—and in his mind, from the faint glimmerings of infant intelligence, to the mature decisions of manly reason, so our progress in knowledge and wisdom, should keep pace with our opportunities and advantages, and with our progress in this short career of life. But the business, and proficiency in it, which is of the greatest importance, is to rectify and regulate our internal movements, our moral powers, our wills and affections, so as not to interfere with, but to facilitate the regular motions of others. On this depends the tranquillity and happiness of ourselves and of all our fellow beings. In carrying forward and perfecting the great work of moral improvements, with which the highest felicity of moral agents is necessarily connected, we have the ready concurrence of all good beings, and of *him*, particularly, who is goodness itself. But the aid and wishes of those potent and benevolent agents in promoting our success, should be so far from relaxing our vigorous efforts, that it should stimulate both our gratitude and our activity. To be endued with a susceptibility of happiness, of moral, social, and never ending happiness, to be placed in a situation and under advantages to attain it ourselves, and

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to assist others in the same acquisition ; and to be assured that every wish and endeavour meets the concurring wishes and endeavours of every benevolent spirit around us ; must constitute a great part of our present happiness, as it gives the most pleasing employment to our faculties, as it adds cheerfulness and vigour to the most agreeable companion, *hope*—and as it inspires every good mind with that noble, generous and delightful sensation—*gratitude*.

The same consideration should add a stimulus to our faculties and stability to our resolutions. Neither divine nor angelick power is to be expected to accomplish that, which is within the compass of human abilities. *A God is not to be introduced but where a God is needed.* How benevolent and powerful soever that Being is, who sits at the head of the universe, whose energy gives motion to the spheres, and whose wisdom and goodness preside over the seasons and over his whole family below, yet he will not feed and clothe us without our contrivance and labour : Neither will he make us wise and happy without our study and endeavour. Excellence in any art or science would lose much of its commendation and worth, and happiness itself abate of its poignancy and relish, were it the result of accident or chance, or the attainment of sloth and idleness. Whatever is obtained without labour, is possessed with less honour and less satisfaction. But whatever we gain by the assiduous exercise of our faculties, is endeared to us by the pains we have taken. Every valuable acquisition or enjoyment has a price set upon it. This price is exertion. In vain do we wish to possess a pearl without paying the price of its purchase. In vain do our minds or our mouths hanker for aliment, if our hands and powers are not stretched to procure it. As well may we hope to eat angel's food, to have manna and quails rained into our camps, and money into our coffers, while we wholly neglect agriculture and commerce, as to expect that our minds will be enlightened, our hearts purified, our lives made useful, and our future *plaudit* and reward en-

fured, without the sedulous employment of our several powers for the attainment of these ends.

The God of nature has assigned us our task. Our own wants and imperfections summon us to industry. The summons is reverberated from every unfinished business and project around us ; and is loudly repeated by the exigencies of others. Much is yet to be done by the husbandman in cultivating and adorning the earth ; much, by the various artizans in carrying their respective arts to perfection, for increasing the conveniences and ornaments of life ; much, by the student in banishing ignorance and error, and in brightening the mind with truth and science ; much, by the philosopher in investigating the laws, processes and productions of nature ; much, by the physician in extending the healing art to a yet greater efficacy in rescuing wretched victims from pain, disease and death ; much, by the lawyer, the politician and the judge, to redress grievances, to prevent abuses, and to give to every one his just proportion of law, liberty and safety ; much, by instructors and divines in training up moral agents, social creatures for usefulness here and happiness hereafter ; much, by every enlightened mind, by every friend of man, to polish and improve society, to banish wickedness and misery from the earth, to encourage whatever is laudable and good, to promote moral worth, rational pleasure, and the dignity of man.

Animated by a noble ambition to contribute our part to the improvement and felicity of human beings, let us renew our efforts to widen the sphere, and extend the influence of wisdom, piety and benevolence. To add warmth to our philanthropy, and vigour to our industry, let us emulate the generous exertions of a *Franklin* and a *Washington* ; of a *Franklin*, who, though his mind was capacious to comprehend, and strong to wield universal science ; though it was acute to discern and develop the *minutiae* and *arcana* of nature ; though he could defeat the artillery of the skies, and secure our habitations amidst the lightning's blaze and the thunder's roar ; though he had a comprehensive



prehensive view of the causes and means of the rise and fall of empires, and could point out a course for America to steer, uninjured and uninjuring, to greatness and glory; could also accommodate his wisdom and experience to the exigencies of familiar life, and by the distribution of the richest fund of prudential maxims, has inculcated the most important virtues, frugality, industry, and economy, which are sufficient to secure a competency, and thereby tranquillity and cheerfulness to every individual and to every family. Let us admire and imitate the character of a Washington, whose command of the passions and suppression of the pride of the human heart; whose steady virtue amidst the most intoxicating scenes of prosperity; whose profound veneration of the Supreme Being, and whose unremitting exertions to procure national prosperity and glory by means of national virtue, discover a magnanimity, and merit an applause superiour to all the martial heroism of the great conquerors of the world. Even Washington the triumphant general, the deliverer of his country, is exceeded by Wash-

ington the benevolent citizen, the master of himself.—How useful! how happy might we be, if, animated by these considerations and these examples, each one exerted himself to perform the duties of his station and sphere, and acquitted himself as a good man, a good citizen, an obliging neighbour, a kind and faithful friend, and a humble, active christian! While, therefore, as cultivators of the earth, as students or practitioners in any art or profession, we are pursuing profit, pleasure, or applause, let us not forget the aim and the effort to be useful. And while we are improving our understandings, our manners or our estates, let us remember the superiour attainments of self government, sweetness of temper and an irreproachable life. This is the way to a happy termination of the toils and imperfections of the present scene. This is the way to obtain a dignified seat, above which, ambition herself cannot wish to rise. This is the way to be admitted as members, and to meet the congratulations of that illustrious society, where angels are associates, and where God presides.

### EXHIBITIONS of PINDAR in the MUSICAL LINE.

**P**INDAR was born at Thebes in Bæotia, about 520 years B. C. He received his first musical instructions from his father, who was a flute player by profession; after which, according to Suidas, he was placed under Myrtis, a lady of distinguished abilities in lyric poetry. It was during this period, that he became acquainted with the poetess Corinna, who was likewise a student under Myrtis. Plutarch tells us, that Pindar profited from the lessons which Corinna, more advanced in her studies, gave him at this school. It is very natural to suppose, that the first poetical effusions of a genius so full of fire and imagination as that of Pindar, would be wild and luxuriant; and Lucian has preserved six verses, said to have been the exordium of his first essay, in which he crowded almost all the subjects for song, which history and mythology then furnished. Upon communicating this attempt to Corin-

na, she told him, smiling, that he should sow with the hand, and not empty his whole sack at once. Pindar, however, soon quitted the leading strings of these ladies, his poetical nurses, and became the disciple of Simonides, now arrived at extreme old age; after which he soon surpassed all his masters, and acquired great reputation over all Greece; but, like a true prophet, was less honoured in his own country than elsewhere; for at Thebes, he was frequently pronounced to be vanquished, in the musical and poetical contests, by candidates of interior merit.

The custom of having these public trials of skill, in all the great cities of Greece, was now so prevalent that but little fame was to be acquired by a musician or poet, any other way than by entering the lists: And we find, that both Myrtis and Corinna publicly disputed the prize with him at Thebes. The love of fame produces



produces more rancorous rivalry, than the love of money, or even of women. A publick contention with Myrtis, his *alma mater*, and with his sister student, Corinna, seems unnatural; but there are few ties which can keep ambition within due bounds. He obtained a victory over Myrtis, but was vanquished five different times by Corinna. The judges upon all occasions like these, have been frequently accused of partiality or ignorance, not only by the vanquished, but by posterity; and if the merit of Pindar was pronounced inferior to that of Corinna, five several times, it was, says Pausanias, "because the judges were more sensible to the charms of beauty, than to those of musick and poetry." "Was it not strange," said the Scythian, Anacharsis, "that the Grecian artists were never judged by artists, their peers!"

There is no great poet, or musician in antiquity, whose moral character has been less censured than that of Pindar. Plutarch has preserved a single verse of his Epicedium or Dirge, that was sung at his funeral, which, short and simple as it is, implies great praise. "This man was pleasing to strangers, and dear to his fellow citizens." His works abound with precepts of the purest morality; and it does not appear that he ever traduced even his enemies; comforting himself, for their malignity, by a maxim which he inserted in his first Pythick, and which afterwards became proverbial, "That it is better to be envied than pitied."

\* The most extraordinary part of this musician's performance, that can be gathered from the scholiast upon Pindar, was his finishing the *solo*, without a *reed*, or *mouth piece*, which broke accidentally while he was playing. The legendary account given by the poet in this ode, of the occasion upon which the flute was invented by Minerva, is diverting: "It was," says he, "to imitate the howling of the Gorgons, and the hissing of their snakes, which the goddess had heard, when the head of Medusa (one of the three *Anti Graces*) was cut off by Pegasus."

Pausanias says, that the character of poet was truly consecrated in the person of Pindar, by the god of verse himself, who was pleased, by an express oracle, to order the inhabitants of Delphos to set apart, for Pindar, one half of the first fruit offerings, brought by the religious to his shrine, and to allow him a conspicuous place in his temple, where, in an iron chair, he used to sit and sing hymns in honour of that God. This chair was remaining in the time of Pausanias, several centuries after, and shewn to him as a relick, not unworthy of the sanctity and magnificence of that place.

A bard who sung like Pindar, would be heard with the same rapture in a Pagan temple, as a Farinelli in an Italian church; and as both would draw together crowded congregations, both would be equally carressed, and encouraged by the priests.

But though Pindar's Muse was pensioned at Delphos, and well paid by princes and potentates elsewhere, she seems, however, sometimes to have sung the spontaneous strains of pure friendship. Of this kind were, probably, the verses bestowed upon the musician Midas (a very different personage from his long eared majesty of Phrygia) of Arigentum in Sicily, who had twice obtained the palm of victory, by his performance on the flute, at the Pythick games. It is in his 12th Pythick Ode, that Pindar celebrates the victory of Midas "over all Greece, upon that instrument, which Minerva herself had invented\*."

## THE NEW PYGMALION.

(Concluded from page 652.)

THE day following Mr. De M. was presented to the Countess of Lan\*, and as she was already acquainted with his intentions, he was most graciously received. The young lady

was struck with the figure and address of her lover; and in a few weeks the marriage was celebrated with all the splendour imaginable.

Mr. De M. embraced the first opportunity



portunity of speaking to his lady relative to his adopted daughter, who readily seconded his views, by requesting he would bring her home as soon as he thought proper.

Lady De M. received Louisa with every mark of respect and esteem. She was about the same age, lately come from a convent, and therefore considered her visitor as an agreeable companion, without the least mixture of jealousy of her charms, since her person was equally handsome and attractive.

The first eight days this young family passed in the most agreeable manner possible ; but this harmony was interrupted by the Countess, who observed the great familiarity that passed between these beautiful women, and taking her daughter aside, said, she was astonished that her husband gave her one of his mistresses for her companion ; at the same time menaced, that if this arrangement continued, she should be provoked to sue for a separation.

Lady De M. astonished at this language, endeavoured to undeceive her mother, by particularising every thing that had passed, and the cautions which her husband had taken to prevent the least misunderstanding. She went even farther, and told her, that it was Louisa's advice that determined her protector to marry.

Without doubt, my child, for they concerted together the arrangement which has now taken place ; and I positively enjoin you to oppose it in future, otherwise I shall despise you as much as I now do your obscure companion.

Lady De M. prudently concealed from Louisa this disagreeable scene ! but she took the first opportunity of communicating it to her husband. He saw the storm gathering ; nevertheless, he begged his lady to continue her friendship to Louisa, adding, that he would get his mother to clear up matters to the Countess's satisfaction.

In this interval, the Countess plotted the ruin of this innocent creature ; and in another conversation with her daughter, she was mortified to hear her declare, that Louisa was a respectable and amiable character, and that

she would obey her husband's injunctions in this and in all other circumstances. The countess was transported with rage, left the room abruptly ; and as she had a minister among the number of her friends, she obtained an order to take the person of Louisa, and shut her up in prison.

This order, ardently solicited, was obtained, and executed the same day ; for before midnight a violent knocking was heard at the door, *de la part du Roi*. The porter ran to inform his master, and to take his orders. Lady De M. alarmed for her friend, and knowing the violent temper of her mother, divined the cause.

Sir, this unhappiness is terrible for me, and still more so for Louisa. This procedure might endanger my felicity—but a thought has just struck me, and you must swear before I reveal it, you will not prevent its execution. The bearer of the order does not know me, let me therefore assume the name of Louisa. Tomorrow they will repent of having issued this unjust and cruel order. Withdraw into your own apartment, after you have requested the exempt to treat his prisoner with that respect that she is entitled to ; and as soon as I am gone, conduct Louisa to some place of security. Fly to the minister, and tell him that your lady is taken from you by a *lettre de cachet*. You see my design ; this is the only expedient to save our friend. At this instant, the officer desired to see Louisa ; Lady de M. requested to know his pleasure. He informed her, that by the King's orders she must accompany them ; and they descended together.

Mr. De M. in the interval, dressed himself, and with a confidential domestick carried off his ward to his mother's. He then flew to the minister, who was just retiring to his bed chamber. His name was announced ; the minister could not see him till after repeated messages ; when he complained, that his lady, he supposed by mistake, had been taken out of his house, and carried to some place of confinement.

Sir, the order was not for your lady, but for Mademoiselle Louisa Pafementier.

For



For Louisa, Sir! who had a right, who has dared —

Softly, Sir, your conduct is highly reprehensible.

I am ready, Sir, to explain to you my conduct, and to demonstrate the iniquity of this violence. —

While he was saying this, the minister wrote an order for liberating Lady De M. and sent a person with him to the Madelannetes, where they arrived at the same instant with the Countess of Lan\*, his mother-in-law, who was informed of Louisa's captivity. Mr. De M. trembled at the sight of the Countess, and could scarce repress the violence of his anger.

We shall enter together, Madam.

We shall see that presently.

The doors being opened, Mr. De M. presented his order, and immediately they brought him his lady. Judge the surprise of the Countess in seeing Lady De M. Heavens, what is it you, my child, that is *here*?

Yes, Madam, and this is my refuge, throwing herself in the arms of her husband. Let us go immediately to Versailles, and implore the protection of the best and most benevolent monarch in the world.

This proposition alarmed the Countess; and turning towards Lady De M. — I had but one daughter, I adored her —

O my dear mother, if you love, let me then be happy. In this union I am completely so, since Mr. De M. is the best and tenderest of husbands; and his ward, so far from diminishing it, encreases my felicity. She is at this moment ignorant of what has passed, and the extent of my friendship towards her.

But, my child, it is indecent to retain about your person the mistress of your husband.

She is not his mistress, madam; on the contrary, she is a virtuous and deserving young creature, that has gained upon my heart by a thousand good and amiable qualities, and I love her with the same cordiality as if she were my sister.

No, this cannot — shall not be — I will move heaven and earth to prevent this shocking indecorum.

Then stepping into her carriage, she

left them with a countenance that spoke disappointment and revenge.

Mr. De M. and his lady concerted together how to keep Louisa in the dark relative to the wicked stratagem of the Countess: And that they might not seem to brave their mother, thought it prudent that Louisa should remain in her then ignorance and security. The Countess still plotted how she might wreck her vengeance, and endeavoured to get her carried off by a set of villains. But by the watchful and cautious proceedings of her son-in-law, she was baffled in her scheme. This repeated disappointment rendered her furious; and finding any act of violence impracticable, had recourse to that measure, by which the execrable *De Brinsilliers* terminated the days of her own father. She feigned to be more and more reconciled; she visited her daughter, and made the kindest enquiries after the object of her implacable hatred. This apparent alteration in the Countess, induced them to take back Louisa; and in the course of her visits, she showed her every mark of attention. At last she invited her to pass a few days at her seat, but neither Mr. De M. nor his lady were dupes to this excess of civility. The Countess observing that this did not meet the concurrence of her children, requested they would bring her with them the first opportunity. Lady De M. was for Louisa's feigning an indisposition: but as she seemed desirous of accompanying them, her wishes in this respect were gratified. On their arrival, Louisa was received with a thousand caresses; while Lady De M. who knew her mother's vindictive temper, was fearful of some stratagem. She therefore cautioned Louisa to eat nothing at table but what she helped her to, which she would do in a manner as to give no offence; telling her, that she should know her reason at their return: and that if she did not scrupulously attend to it, she would never forgive her. The Countess, during the first service, did not apparently remark this attention in her daughter; but when the desert was brought in, she presented Louisa with a fine peach, who was going to divide



divide it with Lady De M. but she opposed it, giving at the same time another to her daughter. Louisa in this moment, had forgotten the caution given her by her friend, and was going to eat the peach that was before her. Lady De M. laughing, snatched it up, and gave her own in exchange. The visible alteration in the Countess struck Mr. De M. who, trembling lest his wife should eat this peach, took it up, and perceived it had been separated into two parts: This discovery augmented his suspicions, and by a seeming awkwardness let it fall under the table. The Countess began to recover from her alarm, and the dinner ended without any farther accident. Coffee was served up, when the Countess contrived that a particular dish should be presented to her new visitor; but Lady De M. continuing the pleasantry of helping her friend, let the cup of coffee slide off the waiter. This second attempt being frustrated, the Countess could scarce conceal the emotions of her soul. In the interval, a favourite lap dog was lapping up the spilled coffee. Mr. De M. was the only person who had remarked this circumstance, and immediately after the dog was seized with convulsions. The Countess withdrew to her apartment terrified; Lady De M. fell into a fit.—Her husband, alarmed, gave immediate orders for their return; when he found the fright had made such an impression on her spirits, that she was soon after delivered, and became the victim of her guilty mother.

The distracted husband flew to the minister, and exposed the abominable proceedings of his mother in law; who, stung with shame, remorse and contrition, put an end to her existence, by the same guilty means she had administered to others.

For two years Louisa, as well as Mr. De M. was a prey to the blackest melancholy. The grief which the former had shewn on every occasion, made so lively an impression on the heart of Mr. De M. that he thought it his duty to recal her to life and existence.

I have now an heir to inherit my name, and to transmit to posterity my

father's rank and dignities. I can now indulge my affections, in rendering homage to virtue, and in crowning the work I have been so successful in forming. All obstacles between me and Louisa are at an end.

This soliloquy was no sooner ended, than he addressed his amiable ward.

Louisa, we have made the sacrifices which the world and our feelings have dictated. Such worth and goodness merit every possible consideration—you are necessary to my happiness—and by a speedy union I hope to insure your's also.

You can now be no stranger to my sentiments; you know that I ever loved you with the purest affection; I am already united to you by every tie of honour and gratitude—I am, as I have always been, the work of your creation. If you command, I shall make it a duty to obey; but if I were mistress of my own will, I would wait upon the Marchioness your mother, and tell her, “Madam, your worthy son, and my generous protector, is extremely desirous of raising me to the rank of his wife. It is your commands I wish to follow. From your determination alone, I shall form my future conduct.”

I consent, my dear Louisa; go this instant to my mother.

Louisa ordered the carriage to drive to the hôtel of the Marquis De M. and as the Marchioness was well acquainted with her son's wishes and inclinations, she answered her, “Mademoiselle Louisa, agreeably to your request, I will instantly decide on your fate: In eight days be the wife of my son—or I will hate you.”

Louisa threw herself at her feet, exclaiming—“O my dear and ever honoured parent! then can I be supremely happy without causing any inquietude in your family. You have been already a parent to me by your tenderness and generosity, and now you are going to be so by nature! Would to heaven I could make any returns for this unparalleled procedure!”

This marriage has experienced all the happy consequences naturally resulting from such an union. Louisa, the present Marchioness De M. is to the



the Marquis what every woman ought to be, the pupil, the friend, the sensible and accomplished companion ; in

a word, the counterpart of her husband.

## The FAMILY ECONOMY and EMPLOYMENTS of the G Y P S I E S.

(Concluded from page 682.)

**A**NOTHER branch of commerce followed by the Gypsies, is horse dealing. In those parts of Hungary where the climate is so mild, that horses may lie out all the year, the Gypsies avail themselves of this circumstance to breed, as well as deal in horses : by which they not only procure a competency, but grow rich. This last sort are not very numerous, for the greatest number of them only deal in blind worn out jades, which they drive about to different marketts, to sell or barter. When not fortunate enough to find a chap for them, they lead them to the collar maker, who values the hide, and takes him off their hands for a few groschens. In order to avoid being reduced to this necessity, they often practise the slyest tricks to conceal the animal's defects. In Spain therefore, Gitan and Gitaneria (Gypsies and Gypsism) are grown into common expressions, to imply a cheater in horses with the tricks he makes use of. In the year 1727, they became so notorious in Sweden, that it was taken into consideration at the diet, and their total expulsion voted to be a necessary measure. The following trick is frequently played in Hungary, and the adjacent country, to make an horse appear brisk and active. The rider alights, at a small distance from the place where he means to offer his horse for sale, and belabours the poor beast, till he has put the whole muscular system in motion with fright, he then mounts again and proceeds. The poor beast, recollecting the blows he has received, jumps about, or sets out full speed, at the least signal : the buyer, entirely ignorant of the preparatory discipline he has undergone, looks upon this as natural vivacity, and in hopes that good feeding with care, will render him still more lively, strikes a bargain ; but the next day he has the mortification to discover, that

he has bought a jade, on which all his care will be thrown away, as the beast has not a leg to stand upon. In Suabia and on the Rhine they have another device ; they make an incision in some secret part of the skin, through which they blow the creature up till he looks fleshy and plump, they then apply a strong sticking plaster, to prevent the air from coming out again. If what Wolfgang-Franz assures us, be true, they sometimes make use of another device with a live eel, to this blown up horse, that he may not only appear in good condition, but spirited and lively. One would imagine, that on account of these, and such like pieces of roguery, nobody would ever venture to deal with a Gypsies for an horse, was not the possibility of it proved by the fact itself. But we see instances of this infatuation in other transactions : it is well known that every Jew will cheat, whenever he has an opportunity, yet these people have lived by trade, ever since their dispersion from Babel. Then these frauds do not constantly happen ; the Gypsies too always sell their horses cheap, and poor people cannot afford to pay dear for them, which is the reason that the Gypsies can continue their traffick in horses.

To the above two trades, commonly followed by the men, may be added, that some are carpenters or turners ; the former make watering troughs and chests, the latter turn trenchers, dishes, make spoons and other household furniture, which they hawk about. Others make sieves, or maintain themselves by cobbling shoes. Many of these, as well as the black smiths and white smiths, find constant employment in the houses of the better sort of people, for whom they work the year round. They are not paid in money ; but, besides other advantages, find a certain subsistence.

Those



Those who are not thus provided for, do not wait at home, for customers, but throw their implements in a sack, over their shoulders, seeking business in the cities or villages: when any one calls, they throw down the bundle, and prepare the apparatus for work, before the door of their employer.

The Gypsies have a fixed aversion to agriculture, and had rather suffer hunger or want, than plough, to earn a decent livelihood, from the grateful earth. But as there is no general rule without an exception, so, besides the slaves to the Bojars, in Moldavia and Wallachia, who are constrained to apply to it, there are some in Hungary, who do it of their own accord. Since the year 1768, the Empress Theresa has commanded, that the Hungarian and Transilvanian Gypsies should be instructed in husbandry; but these orders have been very little attended to. At this time there are so few of them farmers, in this country, that they are not worth mentioning, though in Spain, and other European countries, they are still more scarce, as it would be difficult to find one who had ever made a furrow in his life.

It was formerly very common in Hungary, and in Transilvania almost universally the custom, to employ the Gypsies for hangmen and executioners. They still perform the business of slayers in Hungary, and of executioners in different parts of Transilvania. Their assiduity in torturing, their cruel invention in tormenting, are described by Topplettin to be so shocking, as plainly proves no people so well calculated for works of barbarity as the Gypsies. Flaying is not their regular profession, in any place, but merely a casual occupation, which they follow, over and above their smith's or other work. Whenever a beast dies, near where they chance to be, it is a fortunate circumstance, if there happens to be no skinner in the place; not because they can make much of the skin, which they always leave with the owner for a trifling consideration, but they are sure thereby to procure a plentiful provision of flesh for the family.

Such are the men's employments. I shall now proceed to the women,

*Vol. II. Dec. 1790.*

4 S

and shew their particular methods of getting their bread. It was formerly, and still is the custom, among the wandering Gypsies, especially in the winter, that the man does not maintain the wife, but the wife the husband. Where this is not quite the case, as in summer, when the men have the before recited occupations, or among those, who have a regular settlement, yet the women always endeavour to contribute their share towards the maintenance of the family: Some deal in old clothes, others frequent brothels, or let their persons out, in some other way, for hire. This is common in Spain, still more so in Constantinople, and all over Turkey: Probably because, in other places, nobody likes to be connected with such uncleanly beings. There are others in Constantinople, who make and sell brooms, and this trade is followed by those chiefly, who are too old to get a livelihood by their debauchery. Dancing is another means they have of getting something; they generally practice this when begging, particularly from men in the streets, or calling in at houses asking charity. Their dances are the most disgusting that can be conceived, always ending with the most fulsome grimaces, or the most lascivious attitudes and gestures, uncovering those parts, which the rudest and most uncultivated people carefully conceal; nor is this indecency confined to married women only, but is rather more practised by young girls, travelling with their fathers, who are also musicians, and for a trifling acknowledgment exhibit their dexterity to any body, who is pleased with these unseemly dances. They are trained up to this impudence from their earliest years, never suffering a passenger to pass their parents hut, without trying to get something, by striking about naked before him.

I shall not say any thing concerning fortune telling, with which they impose on people's credulity, in every district and corner of Europe: this being a thing universally known. Yet it is extraordinary, that women, generally too not till they become old hags, should be so sharpighted, as to discover, in every person's hand, the dark



dark mystery of futurity. A few instances there are of men being thus gifted, but they are so few, that they are only exceptions to a general rule. It is therefore owing to the Gypsey women alone, that faith in divination still remains, in the minds of millions of people. It is true, Europe is not originally beholden to the Gypsies for it, it being deep rooted in the stupidity of the middle ages, when they arrived and brought it with them also. This science was already brought to a greater degree of perfection than among them, rules were invented to tell lies from the inspection of the hand, whereas these poor wretches were esteemed mere bunglers. During the last, and beginning of this century, they were looked upon as only a supernumerary party; as there were men of great learning, who not only read lectures in college, on the divine art of chiromancy, but wrote many books, vilifying the Gypsies, and endeavouring to spoil their market by exposing their ignorance. But these enlightened men are no more, their knowledge is deposited in the dead archives of literature; and probably, if there were no Gypsies, with them would also have died the belief in chiromancy, in the same manner as, in astrology, necromancy, oneirocritica, and the other offsprings of fancy. By these alone, will this deceit be kept alive, till every Gypsey is constrained to acknowledge some country, and to have some ostensible mode of gaining a livelihood. We can only pity the poor deluded wretches, who pay their groshen or kreutzer, for a few unmeaning words; as if it were possible, for people to instruct us, concerning our future fortune in life, who are ignorant of their own; being unable to determine whether a day or two hence, they may still be telling fortunes, or taken up by the magistrates, and hanged for theft.

I must add to the chiromantic deception of the Gypsey women, that they also, but not exclusive of the men, cure bewitched cattle, discover thefts, and possess nostrums of various kinds, to which they ascribe great virtues. These nostrums consist principally of roots, and amulets made of

unfermented dough, marked with strange figures, and dried in the air. Griselini says that, in the Banat of Temeswar, they sell certain small stones, chiefly a kind of scorizæ, which they say possess the quality, to render the wearer fortunate in love, play, and other things. Were that true, they are the nearest, why deliver to another, what they have so much occasion for themselves? Why do they beg, and steal, when, with the assistance of these stones, they might honorably acquire riches and good fortune? Yet these stones are purchased not only in the Banat, but in Germany. People use their quack medicines, call the Gypsey women into the stable, to exercise their bewitched cattle, without suspecting any trick, although the whole is founded on deceit. So the open hearted farmer, in Suabia and Bavaria, has recourse to the Gypsies on many occasions, making use of them as doctors for man and beast: and constantly in cases of enchantment, flies to the Gypsey; this circumstance happens ofteneft among those of the common people, who rail most against witches and witchcraft. Whenever a cow does not feed kindly, something is immediately suspected, and the Gypsey woman is called, who is often so successful as to remove the complaint. She goes into the stable, orders the cow to be shewn to her, remains a few minutes alone with it, after every one else is gone out: Having finished her operations, she calls in the master, acquaints him with the beast's recovery, and behold it eats heartily. How happens this? Was it not a piece of enchantment, wherein the Gypsey acted the magician? Certainly not. The fraud is this. When the cattle are feeding abroad, the Gypsey woman takes advantage of the keeper's absence to entice some of them with a handful of fodder to follow her, then smears them, over the nose and mouth, with some nastiness, she has ready in the other hand. From that moment the creature loaths all kinds of food or drink, as every thing smells of the nastiness. When she is called in to apply a remedy, the whole skill required, is to wipe off the stuff, she had

put



put on, a day or two before : by this means the true smell is restored, and the cow being hungry, it is no wonder she should fall to greedily. From this single instance, a judgment may be formed of other cases.

The common Gypsy occupations, wherein men and women take an equal share, are, in Spain, keeping inns ; principally musick in Hungary and Turkey ; and gold washing in Transilvania, the Banat, Moldavia and Wallachia. They used, formerly, to be concerned in smuggling, and probably still are, although it is not mentioned by any later writers.

Both men and women Gypsies, attend at entertainments, with their musick, and shew great proficiency in the art ; besides some wind instrument, they have generally a violin : Many have attained to so great a perfection on that instrument, as to be employed in the chapels of the nobility, and admired as great masters. *Barna Mibaly*, was an Orpheus of this kind, in the country of Zips, who distinguished himself about the middle of the present century, in the chapel of the Cardinal, Count *Emerick van Csebaky*. The Cardinal, who was a judge of musick himself, had so great a value for him, that he rendered his likeness immortal, by one of the most capital painters. Such instances are not wanting in the other sex ; it is well known that a Gypsy girl, was so famous, as a fiddler, at fourteen years of age, that the richest and most fashionable people in Hungary, used to send twenty or thirty miles, for her, to play at their balls. There are likewise many scrapers, to whom Zeiller's words are applicable, " that their musick has a dismal sound." But these are generally such as have learned from other scrapers, at their own expense. This kind travel about, with the dancers above mentioned, or play to the peasants, who, not having much taste, always make them welcome at their weddings or dances. They scratch away on an old patched violin, or rumble on a broken bass, neither caring about better instruments, nor minding to stop in tune, being what they are, more for want of application

than capacity. Others practise vocal musick, and made their fortunes, particularly in Spain, by singing.

Goldwashing, in the rivers, is another occupation, by which many thousand Gypsies, of both sexes, procure a livelihood, in the Banat, Transilvania, Wallachia and Moldavia. As this is only a summer employment, they are under the necessity of finding some other method of maintaining themselves, during the winter. It is not permitted for every one without exception, to be a goldwasher : In Transilvania, such only can do it, who have leave from the office of Mons ; and these only enjoy the privilege under certain restrictions. It is the same in Wallachia and Moldavia, where none of the Bojar's slaves, thence called Bojaresek (Bojar Gypsies) are allowed to meddle with goldwashing, that being a liberty granted, only to those who, like other subjects, are immediately under the prince, thence called Domnesek (princely Gypsies) which are also subdivided into three classes ; the first named *Rudar* ; the second *Ursar* ; and the third *Lajascben*. The *Rudars* alone have the license abovementioned ; the two last are obliged to get their livelihood in some other way. Each person is forced to pay a certain tribute to government. The goldwashers in Transilvania and the Banat, pay four guilders annually, which is discharged in gold dust : The same sum is due from every Gypsy, though many evade it. They continue to keep out of the way, when the time for payment comes on, particularly the Hungarian Gypsies.

The art of goldwashing is brought to much greater perfection in Transilvania. In the description of it in those parts, it is said that all the rivers, brooks, and even the pools which the rain forms, in Transilvania, produce gold ; among these *Aranyosch* is the richest, inasmuch, that historians in those countries, compare it to the *Tagus* and *Pactolus*. Besides the Wallachians, who live by the rivers, the goldwashers consist chiefly of Gypsies. They know, with the greatest exactness, where they can wash to advantage. Their apparatus for this work, is a crooked board, four



four or five feet long, by two or three broad, generally provided with a wooden rim on each side; over this they spread woollen cloths, and shake the gold sand, mixed with water, upon it; the small grains remain sticking to the cloth; they wash these cloths in a vessel of water, then separate the gold by means of the trough. When they find larger particles of sand, in their washing, they have deeper channels made in the middle of their crooked boards, which stop the small pieces as they roll down: They examine these small stones afterwards, and pick some out, which are frequently found to have solid gold fixed in them.

These are the customary transactions, and occupations of Gypsies, in the different countries and states of Europe. People must not imagine, that their smiths' shops are continually resounding with the hammer, or that those of other professions, are so attentive to their callings, as to provide even a daily subsistence; not to think of a comfortable maintenance. Their laziness, on the contrary, makes so many idle hours in the day, that their family is often reduced to the greatest distress; for which reason, begging or stealing, are by far more common methods, than diligence and assiduous application to business for quieting their hunger. If you except soldiers, who are kept in order by the discipline of the corporal, with some of the Transylvanian goldwashers, who apply to musick, and living separate from their own cast, in constant habits of intercourse with people of a better sort, have thereby acquired more civilized manners, and learned the distinction, if not between right and wrong, at least between social honour and disgrace, the remainder are in the most unlimited sense, arrant thieves. They seem only to make a pretence of working, in order the better to carry on their thieving, as the articles which they prepare for sale, in the cities and villages, furnish an excellent blind, for sneaking into houses to pry where there is any thing which they may appropriate to themselves. This kind of artifice is particularly the pro-

vince of the women, who have always been reckoned more dexterous than the men, in the art of stealing. They commonly take children with them, which are tutored, to remain behind, in the outer part of the house, to purloin what they can, while the mother is negotiating in the chamber. It is generally the women's office, to make away with the boor's geese and fowls, when they are to be found in a convenient place. If the creature makes a noise when seized, it is killed and dressed for the consumption of the family, but if, by chance, it should have strayed so far, from the village, that its crying cannot give any alarm, they keep it alive, to sell at the next market town. Winter is the time when the women generally are most called upon to try their skill in this way: During that season, many of the men remain in their huts, sending the women abroad to forage. They go about under the disguise of beggars, in a very scientifick manner, and commonly carry with them a couple of children, miserably exposed to the cold and frost; one of these is led in the hand, the other tied in a cloth to the woman's back, in order to excite compassion, in well disposed people. They also tell fortunes, and impose on the credulous with amulets. Besides all this, they seldom return to their husbands without some pilfered booty. Many writers confine the thefts of Gypsies to small matters, and will not allow that they are ever guilty of violence. This is not only denied by the testimony of others, but absolutely contradicted by some recent instances. It is true that, on account of their natural timidity, they do not like to commit a robbery, which appears to be attended with great danger, nor often break open houses by night, as other thieves do: They rather content themselves with small matters, than, as they think, destroy themselves at once by a great and dangerous action. Yet we have more than one proof, that they make no scruple to murder a traveller, or plunder cities and villages.



RELIGIOUS CEREMONIES used among the WELCH in former TIMES.

[From Mr. PENNANT's New Tour into Wales.]

I SHALL here bring into one point of view the several religious customs used among us in former times: Which have been gradually dropped, in proportion as the age grew enlightened. Several were local, several extended through the whole country: Perhaps some, which were expressive of their hatred of vice, or which had a charitable end, might as well have been retained, notwithstanding the smack of folly that was often to be perceived in them.

In church, at the name of the Devil, an universal spitting seized the congregation, as if in contempt of that evil spirit; and whenever Judas was mentioned, they expressed their abhorrence of him by smiting their breasts.

If there be a Fynnon Vair, the well of our Lady, or any other saint, the water for baptism was always brought from thence; and after the ceremony was over, old women were very fond of washing their eyes in the water of the font.

Previous to a funeral, it was customary, when a corpse was brought out of the house and laid upon the bier, for the next of kin, be it widow, mother, sister, or daughter (for it must be a female) to give, over the coffin, a quantity of white loaves, in a great dish, and sometimes a cheese, with a piece of money stuck in it, to certain poor persons. After that, they present, in the same manner, a cup of water, and require the person to drink a little of it immediately. When that is done, all present kneel down; and the minister, if present, says the Lord's Prayer: After which, they proceed with the corpse; and at every cross way, between the house and the church, they lay down the bier, kneel, and again repeat the Lord's Prayer; and do the same when they first enter the church yard. It is also customary, in many places, to sing psalms on the way; by which the stillness of rural life is often broken into, in a manner finely productive of religious reflections.

To this hour, the bier is carried by the next of kin; a custom considered as the highest respect that filial piety can pay to the deceased. This was an usage frequent among the Romans of high rank; and it was thought a great continuance of the good fortune which had attended Metellus Macedonicus through his whole days, that when he had, in the fulness of years, passed out of life by a gentle decay, amidst the kisses and embraces of his nearest connections, he was carried to the funeral pile on the shoulders of his four sons; and, let me add, that each one of them had enjoyed the greatest offices of the Commonwealth.

Among the Welch it was reckoned fortunate for the deceased, if it should rain while they were carrying him to the church, that his bier might be wet with the dew of heaven.

In some places it was customary for the friends of the dead to kneel, and say the Lord's Prayer over the grave, for several Sundays after the interment; and then to dress the grave with flowers.

*Manibus date lilia plenis;  
Purpureos spargam flores; animumque nepotis  
His saltem accumulam donis, et fungar inani  
Munere.*

'Bring fragrant flowers, the fairest lilies  
bring,  
With all the purple beauties of the Spring.  
These gifts at least, these honours I'll be-  
stow [below.]  
On the dear youth, to please his shade  
WARTON.

It is still usual to stick, on the eve of St. John the Baptist, over the doors, sprigs of St. John's Wort, or in lieu of it the common mugwort. The intent was to purify the house from the evil spirits; in the same manner as the Druids were wont to do with vervain, which still bears with the Welch the significant title of Cas gan Gythral, or the Demon's aversion.

Upon Christmas day, about three o'clock in the morning, most of the parishioners assembled in Church, and after prayers and a sermon, continued there singing psalms and hymns with great devotion till broad day; and if, through



through age or infirmity, any were disabled from attending, they never failed having prayers at home, and carols on our Saviour's nativity. The former part of the custom is still preserved; but too often perverted into intemperance. This act of devotion is called Plygan, or the Crowing of the Cock. It has been a general belief among the superstitious, that instantly,

—at his warning,  
Whether in sea or fire, in earth or air,  
Th' extravagant and erring spirit hies  
To his confine;

But during the holy season, the cock was supposed to exert his power throughout the night; from which, undoubtedly, originated the Welch word Plygan, as applied to this custom. Accordingly, Shakespeare finely describes this old opinion:

'Some say, that ever 'gainst that season  
comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long:  
And then they say, no spirit walks abroad:  
The nights are wholesome: Then no plan-  
ets strike; [charm,  
No fairy takes; no witch hath power to  
So hallow'd and so gracious is the time.'

## S O P H I A U N F A I T H F U L T O E M I L I U S .

[From ROSKAV, in his posthumous Work, entitled, "The SOLITARIES."

"**H**OLD, Emilius," says Sophia, "I am no longer your's; another has defiled your bed: I am with child: our persons shall never be united:" and, rushing with impetuosity into her closet, she shut the door,

I remain confounded,

My friend, this is not the history of the events of my life; they are little worthy to be related; it is the history of my passions, of my feelings, of my ideas. Suffer me to speak at large of the most terrible revolution that ever my heart experienced.

The greater wounds of the mind, as well as of the body, do not bleed the moment they are given, nor is the pain they occasion immediately felt. Nature collects all her force to sustain its violence, and the mortal wound is often given before it is felt. At this unexpected scene, at these words which my ears seemed to shut out, I remain motionless, annihilated; my eyes close, a deadly cold runs through my veins; without fainting, I feel all my senses benumbed, all my faculties suspended; an universal anarchy reigns in my mind, like the chaotic appearance of a changing theatre, when the present scene disappears, to give place to a new creation.

I am ignorant how long I remained in this situation, on my knees, and without daring to move, lest I should discover that all which had happened was not a dream. I wish that this state

of stupefaction had lasted for ever. Being roused at length, my first sensation was an inexplicable horror for every thing that surrounded me. I rise immediately, I rush out of the room and down stairs, without seeing any thing, without speaking to any one; I get out into the street, and, with hasty strides, fly away with the rapidity of a stag, which thinks, to avoid, by his velocity, the dart he carries buried in his side.

Thus I ran without stopping, without moderating my flight, into a public garden. The sight of day, and of the heavens, was a burthen to me, I sought for darkness under the trees: at length, being out of breath, I let myself fall, half dead, upon the grass: Where am I? What is become of me? What have I heard? What a catastrophe? Madam! what a chimaera have you followed? Love, honour, faith, virtue, what is become of you? The elevated, the noble Sophia, is nothing but a prostitute! This exclamation, extorted by despair, was followed by such agonies of mind, that, choaked with my sobs, my breath and utterance remained suspended. Had it not been for the storm of passion that followed, this agony would have strangled me. O who could express that conflict of different sensations, which shame, love, rage, sorrow, pity, jealousy, raised all at once in my mind. No; such a situation, such a war of passions, cannot



cannot be described. The intoxications of extreme joy, which by an uniform progression seems to dilate, and, as it were, rarefy our whole being, we easily conceive. But when excessive anguish assembles in the breast of a single wretch all the furies of hell; when, wounded on every side by a thousand different stings, he feels all, without being able to distinguish any; when torn a hundred different ways, by a hundred different cords: multiplied in his sufferings, he seems to lose the unity of his being, and every single torment takes up his whole existence. Such was my situa-

tion, and such it remained during several hours. How shall I picture it to you? Volumes would be necessary to describe the sufferings of every single instant. Happy mortals! you, whose narrow and frozen minds are insensible to every thing but the vicissitudes of fortune, undisturbed by every passion but the desire of gain; may you always consider this dreadful state as a fiction, and never experience the cruel torments, which the disunion of more worthy attachments occasions in hearts capable of feeling them.

## THE FICKLE EUROPEAN.

**FLATUS** is rich and in health, yet always uneasy, and always searching after happiness. Every time you visit him, you find some new project in his head; he is eager upon it, as something that is more worth his while, and will do more for him than any thing already past. Every new thing so seizes him, that if you was to take him from it, he would think himself quite undone. His sanguine temper and strong passions promise him so much happiness in every thing, that he is always cheated, and satisfied with nothing.

At his first setting out in life, *fine clothes* was his delight; his enquiry was only after the best *taylors* and *peruke makers*, and he had no thought of excelling in any thing but *dress*. But this happiness not answering his expectations, he left off his *brocades*, put on a plain coat, railed at *fops* and *beaux*, and gave himself to gaming with great eagerness.

This new pleasure satisfied him for some time; he envied no other way of life: But being by the fate of *play* drawn into a *duel*, where he narrowly escaped his death, he left off the *dice*, and fought for happiness no longer amongst the Gamesters. The next thing that seized his wandering imagination, was the diversion of the *town*; and for more than a twelvemonth you heard him talk of nothing, but *ladies*, *drawing rooms*, *birth nights*, *plays*, *balls*, and *assemblies*: But growing sick of

these, he had recourse to hard *drinking*: Here he had many a merry night, and met with stronger joys than he had met before: Here he had thoughts of setting up his *staff*, and looking out no further; but unluckily falling into a *fever*, he grew angry at all *strong liquors*, and took his leave of the happiness of being drunk. The next attempt after happiness carried him into the *fields* for two or three years; nothing was so happy as *hunting*; he entered upon it with all his soul, and leaped more *hedges* and *ditches* than had ever been known in so short a time: You never saw him but in a *green coat*; he was the envy of all that blow the *horn*, and always spoke to his dogs in great propriety of language. If you met him at home in a bad day, you would hear him blow his horn; and be entertained with the surprising accidents of the last chase. No sooner had *Flatus* outdone all the world in the breed and education of his *dogs*, built new *kennels* and *stables*, and bought a new *hunting seat*, but he immediately got sight of another happiness, hated the senseless noise and hurry of hunting, gave away his dogs, and was some time after deep in the *pleasure of building*: Now he invents new kinds of *dove cotes*, and has such contrivances in his *barns* and *stables*, as were never seen before: He tells his friends he never was so delighted in his life; that he has more happiness in his *brick and mortar* than ever.



ever he had at court; and that he is contriving to have some little matter to do that way as long as he lives.

The next year he leaves his house unfinished, complains to every body of *maçons* and *carpenters*, and devotes himself wholly to the happiness of *riding* about. After this you can never see him but on *horseback*, and so highly delighted with this new way of life, that he would tell you, give him but his *horse* and a *clean country* to ride in, and you might take all the rest to yourself. But however, having after some time tired both himself and his horses, the happiest thing he could think of next, was to go *abroad* and visit *foreign countries*; and there indeed happiness exceeded his imagination, and he was only uneasy, that he had begun to live so fine a life no sooner. The next month he returns home, unable to bear any

longer the impertinence of *foreigners*.

After this he was a great student for one whole year; he was up early and late at his *Italian grammar*, that he might have the happiness of understanding the *opera*, whenever he should hear one. *Flatus* is very ill natured, or otherwise, just as his affairs happen to be when you visit him; if you find him when a project is almost worn out, you will find a peevish ill bred man; but if you had seen him just as he entered upon his *riding geman*, or begun to excel in founding of the horn, you had been saluted with great civility.

*Flatus* is now at a full stand, and is doing what he never did in his life before; he is *reasoning* and *reflecting* with himself. He loses several days in considering which of his cast off ways of life he should try again.

[Univ. Spec.]

## COVETOUSNESS PUNISHED; Or, the STORY of ALVERADAN.

**A**LVERADAN was a man of mean descent, born in Turkey, but through his talents and the chance that caused him to be noticed one day by the Vizir when he was training his men, in the post of an inferior officer, he rose by degrees to one of the highest military commands, and while a war, subsisted between his country and the Persians, proved himself worthy enough, as a general, of the command bestowed upon him.

He conquered easily the frontier towns of the enemy, during the feeble administration of government, while the reigns of it were held by the Afghan race, and had more than once some thought of marching to Isfahan; but finding this impracticable, on account of the vast deserts that were interposed between that city and the provinces which he had overrun with his arms, he contented himself with stopping at their utmost boundaries and using every possible endeavour to secure them.

It was while he was thus acting almost at his absolute pleasure, at a distance from the court, that Alveradan first shewed publick signs of one of the

meanest of vices.—In effect, he was the prey of the most fordid avarice, which now became visible to all, and every one even wondered that he had not found out this glorious defect in the general's character sooner.

As he still considered himself to be in an enemy's country, he raised contributions without bounds, and on the least demur, levied military execution without mercy. Nor did he stop here; by false musters and other arts he pocketed much of that treasure, which was intended for the payment of those brave troops, by whose means he had conquered, and who whenever opportunity served, shared in this case the misfortune of the inhabitants.

Alveradan; was indeed abused by some, ridiculed by others, and heartily hated by all; but this was to him no matter of complaint, while he was accumulating riches. He laughed at all that could be said of him, and went on his own way without control.

About this time, arrived Osman, one of his best friends, charged with a message from Constantinople, relative



tive to affairs of importance, and among the rest to inform him of what he ought first to have heard, that Nadir Shah, who had lately usurped the crown of Persia, was resolved to endeavour the recovery of the provinces he had conquered. Alveradan would not afford money for intelligence, and therefore he knew nothing of the matter. As he found he had but very little succour to expect from the Porte, he resolved to collect his soldiers round him, from their different quarters, to shut himself up in Tauris, whither his enemy was advancing, and which it was easy for him to fortify in such a manner, and store so well with provision as to scorn a siege. But however well disposed as this General might otherwise be to defend this city to the last, yet his avarice defeated this end. As soon as Nadir Shah advanced, he made the siege a pretext for the most cruel extortions, and under various pretences contrived to get the gold of the inhabitants, and even the jewels of the ladies, though he took no care to secure provisions except only for his own table, from whence he took care to drive the principal officers, and sent them away to seek subsistence elsewhere.

At last, partly by want of proper Magazines, which the general had ever been averse to providing, and partly from the little disposition the men had to fight under such a Chief, there were proposals listened to, for delivering up the city; but even this did not seem to affect him, who had been the occasion of the misfortune: as Alveradan could have defended it yet some time longer, he was allowed to make some terms, about none of which he was careful, except that which secured his own private trea-

sures. This was readily granted, and he marched out with a number of waggons, loaded with gold and silver, and well guarded, (as he had stipulated) amidst the curses of the inhabitants.

But Nadir Shah, on entering the city, being made acquainted with his character, resolved to keep no terms with him.—The Persian horse were sent in pursuit of Alveradan; but he who suffered Tauris to be lost, was resolved to defend his ill got treasures to the utmost. He valued not sacrificing his friend Osman, to this resolution. He placed him with a body of men to secure a pass, which covered his retreat; he foresaw these would be all cut to pieces.—They were so, and Osman with them; but what was this to Alveradan, he saw the Persians now retiring, as giving up the fruitless pursuit, he saw himself, at the expence of his faith to his sovereign, his own honour, and his friend's life, drawing near to a place of safety.

But heaven punished his baseness, in the midst of his triumph.—For the officers and soldiers, who had ever shared all the difficulty, but never the reward of the field, now fell to plunder, and in a few minutes, seized on all his wealth, dividing it as they thought best, and slighting alike his intreaties and menaces. When he arrived at court, he thought to accuse the officers, but they had been before hand in accusing him; he would have lost his head on a scaffold, but that his former patron the Grand Vizir interposed so far as to obtain leave for him to be banished into a small village in Caramania, where he spent the remainder of his days in poverty, shame, and misery.

[Mac. Mag.]

## CHARACTER of the EMPEROR CONSTANTINE.

[From the Second Volume of Mr. GIBBON's History of the Decline and Fall of the Roman Empire.]

**T**HE character of the prince who removed the seat of empire, and introduced such important changes into the civil and religious constitution of his country, has fixed the attention, and divided the opinion.

Vol. II. Dec. 1790.

4 T

ons, of mankind. By the grateful zeal of the Christians, the deliverer of the church has been decorated with every attribute of a hero, and even of a saint; while the discontent of the vanquished party has compared Constantine



stantine to the most abhorred of those tyrants, who, by their vice and weakness, dishonoured the imperial purple. The same passions have in some degree been perpetuated to succeeding generations, and the character of Constantine is considered, even in the present age, as an object either of satire or panegyrick. By the impartial union of those defects which are confessed by his warmest admirers, and of those virtues which are acknowledged by his most implacable enemies, we might hope to delineate a just portrait of that extraordinary man, which the truth and candour of history should adopt without a blush. But it would soon appear, that the vain attempt to blend such discordant colours, and to reconcile such inconsistent qualities, must produce a figure monstrous rather than human, unless it is viewed in its proper and distinct lights, by a careful separation of the different periods of the reign of Constantine.

"The person, as well as the mind of Constantine, had been enriched by nature with her choicest endowments. His stature was lofty, his countenance majestick, his deportment graceful, his strength and activity were displayed in every manly exercise, and from his earliest youth, to a very advanced season of life, he preserved the vigour of his constitution by a strict adherence to the domestick virtues of chastity and temperance. He delighted in the social intercourse of familiar conversation; and though he might sometimes indulge his disposition to raillery with less reserve than was required by the severe dignity of his station, the courtesy and liberality of his manners gained the hearts of all who approached him. The sincerity of his friendship has been suspected: Yet he shewed, on some occasions, that he was not incapable of a warm and lasting attachment. The disadvantage of an illiterate education had not prevented him from forming a just estimate of the value of learning; and the arts and sciences derived some encouragement from the munificent protection of Constantine. In the dispatch of business, his diligence was indefatigable; and the active powers of his mind were almost continually ex-

ercised in reading, writing, or meditating, in giving audience to ambassadors, and in examining the complaints of his subjects. Even those who censured the propriety of his measures were compelled to acknowledge, that he possessed magnanimity to conceive, and patience to execute the most arduous designs, without being checked either by the prejudices of education, or by the clamours of the multitude. In the field, he infused his own intrepid spirit into the troops, whom he conducted with the talents of a consummate general; and to his abilities, rather than to his fortune, we may ascribe the signal victories which he obtained over the foreign and domestick foes of the republick. He loved glory, as the reward, perhaps as the motive, of his labours. The boundless ambition, which, from the moment of his accepting the purple at York, appears as the ruling passion of his soul, may be justified by the dangers of his own situation, by the character of his rivals, by the consciousness of superior merit, and by the prospect that his success would enable him to restore peace and order to the distracted empire. In his civil wars against Maxentius and Licinius, he had engaged on his side the inclinations of the people, who compared the undissembled vices of those tyrants, with the spirit of wisdom and justice, which seemed to direct the general tenor of the administration of Constantine.

"Had Constantine fallen on the banks of the Tyber, or even in the plains of Hadrinaople, such is the character, which, with a few exceptions, he might have transmitted to posterity. But the conclusion of his reign (according to the moderate and indeed tender sentence of a writer of the same age) degraded him from the rank which he had acquired among the most deserving of the Roman princes. In the life of Augustus, we behold the tyrant of the republick, converted, almost by imperceptible degrees, into the father of his country and of human kind. In that of Constantine, we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute



dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign, was a period of apparent splendour rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcilable vices of rapaciousness and prodigality. The accumulated treasures found in the palaces of Maxentius and Licinius, were lavishly consumed; the various innovations introduced by the conqueror, were attended with an increasing expense; the cost of his buildings, his court, and his festivals, required an immediate and plentiful supply; and the oppression of the people was the only fund which could support the magnificence of the sovereign. His unworthy favourites, enriched by the boundless liberality of their master, usurped with impunity the privilege of rapine and corruption. A secret but universal decay was felt in every part of the publick administration, and the emperor himself, though he still retained the obedience, gradually lost the esteem, of his subjects. The dress and manners, which, towards the decline of life, he chose to affect, served only to degrade him in the eyes of mankind. The Asiatick

pomp, which had been adopted by the pride of Diocletian, assumed an air of softness and effeminacy in the person of Constantine. He is represented with false hair of various colours, laboriously arranged by the skilful artists of the times; a diadem of a new and more expensive fashion; a profusion of gems and pearls, of collars and bracelets, and a variegated flowing robe of silk, most curiously embroidered with flowers of gold. In such apparel, scarcely to be excused by the youth and folly of Elagabalus, we are at a loss to discover the wisdom of an aged monarch, and the simplicity of a Roman veteran. A mind thus relaxed by prosperity and indulgence, was incapable of rising to that magnanimity which disdains suspicion, and dares to forgive. The deaths of Maximian and Licinius may perhaps be justified by the maxims of policy, as they are taught in the schools of tyrants; but an impartial narrative of the executions, or rather murders, which sullied the declining age of Constantine, will suggest to our most candid thoughts, the idea of a prince, who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest."

## CHINESE LETTER.

From the Mandarin CHAMPIPI to the Mandarin KIETOUNA, at Pekin, containing a concise history of WITCHCRAFT.

**T**HERE are people at Paris, who, for money, teach the science of divination. What surprizes me in this wonderful study is, that its professors, who boast that the most secret events of futurity lie open to them, are starving, and obliged to impose on the publick for a livelihood.

This is now generally held to be only an imposture, after being for a long time accounted in Europe the only true science; for the Messiah's religion did not disperse the darkness of human understanding, but left the mind as it found it. It was atheism, which, in the last century, took on

itself to explode this weakness from the human heart: A remedy worse than the disease.

Christendom was formerly full of forcerers, wizards, and conjurers. The courts of justice, consisting of judges who had little of conjuration in them, took cognizance of magick, and without mercy put to death all who practised that mystery. I fancy they who were above any such idle notions, must have been highly diverted to see men burnt, who pretended to have a power of stopping the course of nature, and were not able to avert the effect of a foggot or  
two.



two. The fire indeed did not destroy the wizards; they always rose again out of the ashes of magick.

It is not any very long time since the extinction of this distemper, which proves knowledge to have made but a slow progress in Europe.

Now this letter perhaps may not please you the less, if I give you here a concise history of witchcraft, which I have collected from several grave authors; for in Europe they write on every thing, even to the elements of folly.

Magick was divided into several branches, the natural, which was nothing but the different combinations of the developement of matter; and so far a man might be a magician without being a forcerer. A person who transmitting the rays of the sun through a glass, and thus increasing the degree of heat, brought fruits to ripen before their natural time, was supposed to possess this supernatural science.

The second magick was derived from art; a mathematician, who by the friction of matter, produced sounds, or made a statue utter words, was reputed a magician.

The third kind of magick was medicinal; compositions which excited a delirium, were distinguished by that appellation. Till then every thing in magick was natural, and to be such a magician was sufficient to be reckoned a forcerer; but a great abuse soon followed. This science was turned into fraud and imposture. It teemed with wizards and witches, charms, spells, and fascinations, which turned the brains of many Europeans, and filled this part of the world with the most extravagant errors, conceits, and delusions.

Some magick words were supposed to have such a power as to unhinge the firmament, and change the course of the stars. Few made any question but that forcerers often brought the moon down from heaven.

When fancy could supply no farther means of seducing human credulity, the products of nature were brought in play; and plants became magical.

Some herbs were affirmed to stop the tides, to dry up rivers; and others could raise the dead.

An impostor, famous in the European world by the name of Agrippa, pretended to be possessed of a magical secret for producing a man out of a hen's egg.

The forcerers not only exhibited magick on earth, but gave out that hell was concerned in a species of it. Hereupon devils were let loose in the world, and Europe became full of demoniacs. Some wretches had no less than ten thousand devils within their bodies; but the Christian mandarins invented a countermagick, still more astonishing: with a few words and some drops of water they quickly dislodged the devils; and so readily did these evil spirits yield to exorcisms, that they seemed to exercise their power only to shew their weakness.

Some forcerers knew every thing which was to come to pass in the universe; there was only one thing hid from them, the day of their execution.

Love also had its forcerers and magicians, whose business was to furnish lovers with the means of being equally beloved by their mistresses. Of the wonders performed by magical rings in those times, the following is a remarkable and even attested instance.

A prince was so enamoured with a woman as to neglect all the concerns of government; and even on the death of his favourite, the violence of his passion rather increased, so that he could never leave her corpse; it appeared to him as beautiful as in the bloom of life: but a mandarin archbishop, laying hold of the opportunity when the prince went for some necessary purpose out of the room, took from her a ring in which was the love spell. The monarch, on his return, saw his mistress in her real state, a fetid loathsome corpse, and ordered it to be immediately removed; but his love, attracted by the ring, turned intirely towards the archbishop, as its favourite object.

Sieges and battles depended on magick. Generals often used to concert measures with enchanters for defeating the enemy; this was very convenient,



venient, as a magician could supply the want of military force.

Beasts likewise sometimes felt the power of forcerers. An European history tells us that a people along the Weser, being much pestered with rats, contracted with a magician to clear the country of that mischievous vermin. He only took a flute, and began to play on it: The rats, enchanted by his melody, gathered about him wherever he went; but upon his walking into the river, they heedlessly followed him, and were all drowned.

Some magicians dealt in storms and tempests; others could confine the winds, and keep them shut up in all's hides.

For a long time a piece of wood, called a wand, acted the part of a forcerer with success. The first use made of it was for discovering waters; but afterwards its virtue was extended to the finding things lost, and detecting thefts and murders.

A power was attributed to magicians, which had it been real, must have rendered them masters of every sovereign's life. They were said to make waxen figures, resembling those

against whom the mischief was intended; and on their melting these images, the living originals pined away, and died by inches.

Another strange effect of magick, but universally believed, was to make men invisible. This conjuration was of great use, especially to lovers, who thus eluded the watchful eyes of jealousy. It is said to have occasioned the erection of a court of inquisition in Spain and Portugal, where forcerers are burnt; but this would be an unreasonable tyranny against the votaries of love; an invisible gallant, being of course impalpable, is little to be feared.

Besides magicians there were also books of magick, and the sorcery lay in the characters; so that often a printer was a forcerer, without knowing any thing of the matter.

All these reveries and extravagancies were current among what the Christians call the church, and received the sanction of kings and popes; for that this folly might strike the deeper root, care was taken to give it all possible authenticity.

[Trad, de L'espion Chinois.

FOR THE MASSACHUSETTS MAGAZINE.

The S C R A P I A D. No. XII.

*Genuine advertisement, by an Irish Officer.*

WHEREAS I, Colonel Thomas Crove, have been truly informed, that several audacious, atrocious, nefarious, pestiferous, infamous, intrepid, night walking, garden robbing, immature, peach stealing rascals, all the spawn of whores and rogues, and cubs of Satan, do frequently, villainously, and burglariously assemble themselves together in my boats, now on the river of Tullamore, therein piping, fighting, swearing, sabbath breaking, whoring, roguing, duck egg hunting, with many other shameless and illicit acts, which the modesty of my pen cannot express: This is therefore to give you all notice, Dolrarians, Delicarians, Capincurians, Tullamorians, base born scoundrels, all rascals of whatsoever nation ye be, re-

turn me my bog sticks, or by the gods, the immortal gods, I swear, I will send my man Jacob to Babylon, for blood hounds fiercer than tygers, and swifter than the wind; and with them, mounted on my rat tail, with my cutting sabre in my hand, I will hunt you through Europe, Asia, Africa, and America, till I can enter you in a cavern under a great tree in Newfoundland, where Belzebub himself can never find you. Hear ye! Hear ye! Hear ye! reptiles, tatterdemalions, thieves, vagrants, vagabonds, lank jawed, herring gutted plebeians, that if ye, or any of ye, dare to set foot in my boats, I will send you to Charon, who will ferry you over the river Styx and deliver you to the arch devil Lucifer, at the place of his infernal cauldron, there to be dredged with



with the sulphur of Caufacus, and roasted forever before the ever burning cinders of *Ætna*.

*Philosophical Remarks on Spiders.*

MR. D. Isjonval has carefully observed the labours of spiders, the precision, delicacy, and regularity of which cannot fail to excite admiration. But what is still more worthy of notice, he has discovered that they are extremely sensible to electricity, and may supply the place of a barometer. If the weather be about to be very foul, they cease working, and remain motionless in a corner: If variable, they work in a less circumference, particularly with regard to the extent of their master threads, or lines of suspension: If settled fair, they work with unusual activity and carry the master threads of new webs to a considerable distance: Spiders accurately

distinguish rain, which will soon be followed by fine weather, and also wet, not sensible to the barometer, tho the precursor of weather decidedly foul.

*Dr. James Malone's Receipt for a Cold.*

TAKE a large tea cup full of linseed, two penny worth of stick licorice, and a quarter of a pound of sun raisins. Put these into two quarts of soft water, and let it simmer over a slow fire till it is reduced to one; then add to it a quarter of a pound of brown sugar candy pounded, a table spoonful of old rum, and a table spoonful of the best white wine vinegar, or lemon juice. The rum and vinegar, are best to be added only to that quantity you are going immediately to take; for if it is put into the whole, it is apt, in a little time to grow flat. Drink half a pint at going to bed, and take a little when the cough is troublesome.

## HISTORICAL and POLITICAL NOTICES concerning EUROPE.

EUROPE is bounded on the north by the Frozen sea; on the east by Asia, from which it is parted by the Archipelago, the Euxine or Black sea, and the Palus Mæotis, and thence by a line drawn from the river Tanais, or Don, almost to the river Oby; on the south by the Mediterranean sea, which divides it from Africa; and on the west by the Atlantic ocean.

This grand division of the earth is situated between the tenth degree west, and the sixty fifth degree east longitude from London, and between the thirty sixth and seventy second degrees of north latitude, extending three hundred miles in length, and two thousand five hundred in breadth.

Europe is the least of the four parts into which the earth is divided; but it enjoys many advantages. No part of it is in the torrid zone; and though some countries to the north partake of the coldest climate, yet the greatest part of this division has the advantage of a mild air, and great fertility of soil. It has a multitude of navigable rivers, and abounds in corn, cattle, wine, and oil, at once possessing all the

necessaries and most of the luxuries of human life.

Europe has for many ages been exceeding populous; and her inhabitants are distinguished by their valour, wisdom and virtue; the excellence of their government, the equity of their laws, the freedom of the subjects, and the purity and sanctity of their religion.

The Europeans have been the most celebrated for learning and arts. All the scholastic sciences are here brought to much greater perfection than ever they were carried to by the Asiatics and Africans; and the invention and improvement of numberless useful and ingenious arts, particularly that of navigation, on which the intercourse with foreign nations, and all the advantages of commerce depends, is entirely owing to the genius and industry of the inhabitants of this part of the earth.

The Christian religion is established throughout all parts of Europe, except Turkey; but from the various capacities of the human mind, and the different lights in which speculative opinions



pinions are apt to appear when viewed by persons of different education and passions, that religion is divided into a number of different sects. In Russia, some parts of Poland, in Wallachia, Moldavia, Podolio, Volkinia, and Greece, the doctrine of the eastern or Greek church is established. In Italy, part of Switzerland, Spain, Portugal, France, Poland, and part of Germany, the inhabitants still follow the doctrines of the church of Rome; while Great Britain, Ireland, Denmark, Sweden, Norway, great part of Germany, the Seven United Provinces, and a part of Switzerland, have embraced the doctrines of the Reformation, and profess the Protestant religion.

The languages of Europe are derived from the six following: the Greek, Latin, Teutonic, or old German, the Celtick, Slavonic, and Gothick. From the different dialects and intermixtures of these are formed the languages of the most considerable parts of Europe, except that of Turkey and Tartary.

The principal sovereignties, beginning at the east, are the empires of Russia, Turkey, and Germany.

The kingdoms of Poland, Hungary, Bohemia, Prussia, Sweden, Denmark, Naples, Sicily, Sardinia, France, Spain, Portugal, Great Britain, and Ireland.

The Papedom of Rome.

The Republics of Venice, Genoa, Lucca, and Grisons, St. Marino,

Switzerland, Geneva, Ragusa, and the United Provinces.

Beside these there are the Electorates of Germany, and near three hundred other Sovereignties in Germany, Italy, &c. whose possessors are either spiritual, as archbishops and bishops; or temporal, as princes, landgraves, dukes, marquises, counts, &c.

Beside these, too, there are the Cham of European Tartary, the Hespodars of Wallachia, Moldavia, &c.

The principal islands, beginning at the east, are Candia, and those of the Archipelago.

Those in the Adriatick and Ionian sea, viz. Leucadia, which belongs to the Turks, and Lefena, Corfu, Cephalonia, and Zant, which are subject to Venice.

In the Mediterranean sea are Sicily, subject to the king of Naples; Sardinia, subject to the king of Sardinia; Corsica, at present subject to France; Minorca, Majorca and Ivica, to Spain.

The islands in the Baltick sea are Usedom and Wollin, subject to Prussia; Osel and Dago, subject to Russia; Gothland, Aland and Rugen, which belong to Sweden; and Zealand, Funen, Alsen, Langeland, Laland, Falster, Mona and Bornholm, subject to Denmark.

In the north sea is Iceland, subject also to Denmark. And further to the south are Great Britain and Ireland, with the adjacent islands, subject to his Britannick Majesty. [*West. Mag.*]

FOR THE MASSACHUSETTS MAGAZINE.

The SOLITARY SAGE.

**A**BOUT a month ago, before the chilling hand of winter had displayed his icy sceptre, or the frost began to nip the tender herbage, the sun shone frequently bright from a clear autumnal sky, shedding the last beauties of the departing season; the many coloured woods stood motionless and mute, divested of their verdant robe, and undisturbed by any noise, save here and there the rustling descent of a leaf that had lingered behind its time; or the feeble chirpings of a bird, conscious of the approaching rigours of the year.

Invited by the mild solemnity of the scene, and the agreeable company of two amiable friends, I agreed to take a tour round the country adjacent to the town of —, where I then resided. It was about noon when we left it; and, having proceeded a few miles in our tour, we struck off from the high road, and after passing through various turnings and windings, we found ourselves in the middle of a small valley, bordered by a river on one side, and by a gently rising hill on the other. From the side of the hill ran a small brook, bubbling



to the valley over a pebbly bottom ; and on the brow of the hill, we observed a small tuft of trees, embracing in their bosom a low built mansion, almost buried from the eyes of mortals.

The situation of this solitary dwelling engaged our attention ; and accordingly our curiosity was roused to know what mortal had chosen a retreat so entirely sequestered from the noise and bustle of the world. We had not proceeded far when we discovered, through an opening between the trunks of two large trees, a person sitting in a contemplative posture. His face was toward the setting sun, and in his right hand he held a large scroll of paper. Before him, in a vast extent, the river rolled along its mazy current, from whose polished surface ten thousand glittering sunbeams were reflected in trembling radiance. Every mountain's top was illuminated with golden rays, and the variety of colours, exhibited by the fading woods, defied the power of language to describe. A herd of cattle also appeared in view, bending their course towards a small cottage, which seemed to be their master's home, often stooping to crop the juicy herbage as they went along.

Approaching with the most profound silence, we had an opportunity of viewing the possessor of the lonely hermitage. He seemed to be advanced in years, and had something truly majestic in his appearance. His eyes were quick and piercing, notwithstanding an air of melancholy which had overspread his countenance. Awed by the presence of so venerable a person, we deemed it criminal to intrude upon that hallowed exercise in which he seemed employed. We accordingly stopped ; while he, not suspecting the approach of any human being, started from his seat, and in a fit of ecstacy exclaimed,

“ O, amiable Nature ! and thou, divine Solitude ! how delightful are your scenes ! how improving to the souls of mortals !—What is man, vain man, when continually tossed in one feverish round of noise and company ? His happiness at best is delusion, and fleeting as the mist of the morning ;

but his misery is great and permanent, A stranger to reflection, and deaf to the call of wisdom, he is hurried headlong into every species of folly by his own distempered passions, and the moments of his existence fleet away, unenjoyed and unimproved. But thou, sacred solitude ! restorest us to ourselves : Thou teachest us to walk with the Almighty Father of the Universe, and live anew the envied patriarchal life. Thou leavest us time to be wise, and biddest us attend to the calls of our Maker ; whose voice, reflected by every object in nature, speaks a language understood by the heart, though no human tongue can utter it.

“ Yonder setting luminary, with what resplendant majesty he spreads abroad his rays ! How many myriads have this day rejoiced in his enlivening beams ? What a vast variety of plants and animals have felt his powerful energy ! and now he departs for a while to enlighten other regions, that light and joy, and rest, alternate, may perpetually succeed each other. But how infinitely more immense that Being, who not only made this luminary, but more than ten thousand such, which enlighten other systems scattered in endless profusion through the unbounded fields of ether ! How immense must he be, who not only found them at first in number, weight, and measure, but upholds and feeds their eternal fires, from himself as a centre ! and yet that Being looks down through all those suns, systems, and worlds, with a father's eye upon me !—O sovereign wisdom ! thou universal Good ! receive, O receive the tribute of gratitude and praise from an unworthy mortal !”

Here the venerable rhapsodist made a pause, and stood in an attitude which no painter's fancy has ever yet been able to conceive ; an attitude which shews human nature in its highest perfection. His arms were stretched out, as if ready to clasp all creation in one glow of affection ; his eyes were fixed on the heavens, as if drawn by some powerful attraction to the throne of the Most High ; and the flush of triumph which overspread his countenance spoke the divine raptures of his heart—



heart—raptures, which, though we cannot describe, we must pronounce them happy that feel.

Having continued some time in this posture, he was going to open the scroll which he held in his hand ; but, turning his eyes about, and perceiving us, he recollected himself, and approached us with an air of sweetness that sufficiently indicated the tranquillity of his soul. He invited us to enter his secluded mansion ; where, at our request, he related the cause that had induced him to retire from the world, and enumerated the pleasures and satisfaction he enjoyed in his solitary retirement.

“ Pleasure and pain, happiness and misery, joy and grief, (said the Sage) alternately succeed each other, and fill up the measure of human existence. The proportion of each is, indeed, greatly in our own power ; but happiness without alloy is a stranger here. Providence, in compassion to the depraved passions of mankind, has dashed with the gall of grief the dulcet cup of joy, lest the human heart intoxicated with pleasure, should forget the frailty of its nature, and suffer the moments to glide away unperceived and unregarded, without making the least provision for happiness hereafter.

“ Nursed in the lap of affluence, and lulled to repose on the downy couch of prosperity, my youth was spent in folly, and my manhood in dissipation : One scene of vanity succeeded another, and my whole time was squandered away in a fruitless search after happiness and peace. Tired at last with seeking what experience had convinced me was impossible to be found, I determined to call in reflection to my aid, and to discover the real cause of these pretended disappointments. I entered deep into myself, and endeavoured to trace the secret labyrinths of human reason, and human expectations. As I advanced the prospect opened, and the objects that had been magnified by the mist of vanity and folly resumed their genuine appearance. I now saw they were delusive as hypocritical sanctity, unstable as water, and fleeting as the colours on a morning cloud.

*Vol. II. Dec. 1790.*

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I saw that pain and remorse are the constant companions of vice and immorality ; and that the gaudy covering, spread by the hand of expectation over the couch of debauchery, served only to conceal the thorns of anguish and repentance.

“ Struck with these discoveries, and still desirous of finding happiness, though imperfect, I determined to bid adieu to the vices, the gaieties, and the follies of life. I considered man as a rational being, capable of reflection, and capable of pursuing the dictates of his reason. I considered that happiness is lost, when passion is consulted, and that the appearances of objects, reflected by the mirror of vanity, are false and delusive. I saw that peace and tranquillity must be sought in solitude and retirement, and that the only path to happiness must be lighted by the torch of wisdom, and trodden by the feet of virtue.

“ Such were my reflections, and such my determination. I bade adieu to noisy mirth, and left the fallacious enjoyments of midnight festivity to others. I chose silence and reflection for my companions, confined my amusements to the cultivation of the products of nature, and devoted the superfluities of fortune, which had hitherto been thrown into the lap of folly, to relieve the wants of the needy, and wipe away the tears of affliction from the eyes of the indigent.

“ This solitary mansion suited my inclinations. I retired hither without consulting my companions, or mentioning the place of my retreat to any except one bosom friend, who has kindly taken upon himself the management of my fortune, and of distributing my charities on worthy objects. By this means the pleasure is doubled ; I have the satisfaction of knowing that the object is relieved, and relieved by a hand to him unknown.

“ Can any satisfaction equal to this be found in the walks of ambition, folly, and dissipation ?—Ask the libertine in the morning, when broken slumbers have in some measure restored his reason, what satisfaction of mind has succeeded his midnight intemperance ?—Ask the courtier seated

on



on the pinnacle of honour, what real happiness results from the flattery of sycophants, or the fallacious glare of tinsel grandeur?—Can these empty ornaments atone for the innumerable cares that oppress, and the perpetual anxieties that rend his soul?—but here all is calm and serene. I rise in the morning with the dawn, and join the chorus of nature in a hymn of praise to the father of the universe. I contemplate the many objects that surround me with sincere delight. I mark the daily progress of vegetation in the trees, the herbs, and the flowers; and acquire a glow of health from the pleasing amusement of cultivating my garden. The book of na-

ture is displayed before me, and I peruse the ample page with pleasure and satisfaction.

"Thus,"—added he,—“my days are spent in tranquillity, and my nights in unbroken slumbers. No fears alarm, no anxieties distress my soul. When the dark shades of night surround me, I can review the past transactions of the day without remorse, and reflect on what the world calls pleasure without repining. I consider this state of existence as nothing more than a prelude to another, and hope to pass through it in such a manner as not to forfeit the happiness of the future, while I enjoy the present.”

## AN ALLEGORICAL HISTORY of REST and LABOUR.

[By Dr. JOHNSON.]

**I**N the early ages of the world, as is well known to those who are versed in ancient traditions, when innocence was yet untainted, and simplicity unadulterated, mankind was happy in the enjoyment of continual pleasure and constant plenty, under the protection of Rest; a gentle divinity, who required of her worshippers neither altars nor sacrifices, and whose rites were only performed by prostrations upon tufts of flowers in shades of jessamine and myrtle, or by dances on the banks of rivers flowing with milk and nectar.

Under this easy government the first generations breathed the fragrance of perpetual spring, eat the fruits, which, without culture, fell ripe into their hands, and slept under bowers arched by nature, with the birds singing over their heads, and the beasts sporting about them. But by degrees they began to lose their original integrity; each, though there was more than enough for all, was desirous of appropriating part to himself. Then entered violence and fraud, and theft and rapine. Soon Pride and Envy broke into the world, and brought with them a new standard of wealth; for men, who till then thought themselves rich when they wanted nothing, now rated their demands, not by the calls of nature,

but by the plenty of others; and began to consider themselves as poor when they beheld their own possessions exceeded by those of their neighbours. Now only one could be happy, because only one could have most, and that one was always in danger, lest the same arts by which he supplanted others should be practised upon himself.

Amidst the prevalence of this corruption, the state of the earth was changed; the year was divided into seasons; part of the ground became barren, and the rest yielded only berries, acorns, and herbs. The summer and autumn indeed furnished a coarse and inelegant sufficiency, but winter was without any relief; Famine, with a thousand diseases, which the inclemency of the air invited into the upper regions, made havock among men, and there appeared to be danger lest they should be destroyed before they were reformed.

To oppose the devastations of Famine, who scattered the ground every where with carcases, Labour came down upon the earth. Labour was the son of necessity, the nurseling of hope, and the pupil of art; he had the strength of his mother, the spirit of his nurse, and the dexterity of his governess. His face was wrinkled with the wind, and swarthy with the sun; he had the implements



implements of husbandry in one hand, with which he turned up the earth; in the other he had the tools of architecture, and raised walls and towers at his pleasure. He called out with a rough voice, "Mortals! see here the power to whom you are consigned, and from whom you are to hope for all your pleasures, and all your safety. You have long languished under the dominion of Rest, an impotent and deceitful goddess, who can neither protect nor relieve you, but resigns you to the first attacks of either famine or disease, and suffers her shades to be invaded by every enemy, and destroyed by every accident.

"Awake therefore to the call of Labour. I will teach you to remedy the sterility of the earth, and the severity of the sky; I will compel summer to find provisions for the winter; I will force the waters to give you their fish, the air its fowls, and the forest its beasts; I will teach you to pierce the bowels of the earth, and bring out from the caverns of the mountains metals which shall give strength to your hands, and security to your bodies, by which you may be covered from the assaults of the fiercest beasts, and with which you will fell the oak, and divide rocks, and subject all nature to your use and pleasure."

Encouraged by this magnificent invitation, the inhabitants of the globe considered Labour as their only friend, and hastened to his command. He led them out to the fields and mountains, and shewed them how to open mines, to level hills, to drain marshes, and change the course of rivers. The face of things was immediately transformed; the land was covered with towns and villages, encompassed with fields of corn, and plantations of fruit trees; and nothing was seen but heaps of grain, and baskets of fruit, all tables and crowded storehouses.

Thus Labour and his followers added every hour new acquisitions to their conquests, and saw Famine gradually dispossessed of his dominions; till at last, amidst their jollity and triumphs they were depressed and amazed by the approach of Lassitude, who was known by her sunk eyes, and de-

jected countenance. She came forward trembling and groaning: At every groan the hearts of all those that beheld her lost their courage, their nerves slackened, their hands shook, and their instruments of labour fell from the grasp.

Shocked with this horrid phantom, they reflected with regret on their easy compliance with the solicitations of Labour, and began to wish again for the golden hours which they remembered to have passed under the reign of Rest, whom they resolved again to visit, and to whom they intended to dedicate the remaining part of their lives. Rest had not left the world; they quickly found her, and to atone for their former desertion, invited her to the enjoyment of those acquisitions which Labour had procured them.

Rest therefore took leave of the groves and vallies, which she had hitherto inhabited, and entered into palaces, reposed herself in alcoves, and slumbered away the winter upon beds of down, and the summer in artificial grottos with cascades playing before her. There was indeed always something wanting to complete her felicity, and she could never lull her returning fugitives to that serenity, which they knew before their engagements with Labour: Nor was her dominion entirely without control, for she was obliged to share it with Luxury, though she always looked upon her as a false friend, by whom her influence was in reality destroyed, while it seemed to be promoted.

The two soft associates, however, reigned for some time without visible disagreement, till at last Luxury betrayed her charge, and let in Disease to seize upon her worshippers. Rest then flew away, and left the place to the usurpers; who employed all their arts to fortify themselves in their possession and to strengthen the interest of each other.

Rest had not always the same enemy: In some places she escaped the incursions of Disease; but had her residence invaded by a more slow and subtle intruder; for very frequently when every thing was composed and quiet, when there was neither pain  
within,



within, nor danger without, when every flower was in bloom, and every gale freighted with perfumes, Satiety would enter with a languishing and repining look, and throw herself upon the couch placed and adorned for the accommodation of Rest. No sooner was she seated than a general gloom spread itself on every side, the groves immediately lost their verdure, and their inhabitants desisted from their melody, the breeze sunk in sighs, and the flowers contracted their leaves and shut up their odours. Nothing was seen on every side but multitudes wandering about they knew not whither, in quest they knew not of what; no voice was heard but of complaints that mentioned no pain, and murmurs that could tell of no misfortune.

Rest had now lost her authority. Her followers again began to treat her with contempt; some of them united themselves more closely to Luxury, who promised by her arts to drive Satiety away, and others, that were more wise or had more fortitude, went back again to Labour, by whom they were indeed protected from Satiety, but delivered up in time to Lassitude, and forced by her to the bowers of Rest.

Thus Rest and Labour equally per-

ceived their reign of short duration and uncertain tenure, and their empire liable to inroads from those who were alike enemies to both. They each found their subjects unfaithful, and ready to desert them upon every opportunity. Labour saw the riches he had given always carried away as an offering to Rest, and Rest found her votaries in every exigence flying from her to beg help of Labour. They, therefore, at last determined upon an interview, in which they agreed to divide the world between them, and govern it alternately, allotting the dominion of the day to one, and that of the night to the other, and promised to guard the frontiers of each other, so that whenever hostilities were attempted, Satiety should be intercepted by Labour, and Lassitude expelled by Rest. Thus the ancient quarrel was appeased, and as hatred is often succeeded by its contrary, Rest afterwards became pregnant by Labour, and was delivered of Health, a benevolent goddess, who consolidated the union of her parents, and contributed to the regular vicissitudes of their reign by dispensing her gifts to those only who shared their lives in just proportions between Rest and Labour.

### EXCELLENCY of the FINGER on the LEFT HAND, which is next to the middle FINGER.

[From the OCCULT MIRACLES of NATURE, by LEVINUS LEMNIUS.]

**I**T seems to be a received maxim among physicians, that whatever parts of the body are affected by any vice or disease, this happens by something particularly and primarily inherent to the part itself, or by consent and the law of fellowship, when the disease does not lie in the limb itself, but receives a sort of contagion from another. So according to the proverb, Evil communications corrupts good manners; and, Let me know what company you keep, and I will tell you what you are. Nature however, always provident, fortifies and defends the principal parts, driving and directing the disorder to the less noble and more remote, by collecting there the humours in order to a critical discharge. But if the disease

and its symptoms, that is, the affection succeeding it, is strong and violent, and nature is rather too weak to resist it and restrain its violence, the humours then fall on the principal parts as may be perceived in an inflammation of the lungs, the pleurisy, quinty, lethargy, and most acute diseases. In the gout and sciatica, which usually renew their attacks in the spring and autumn, the force and powers of nature drive the humours collected in the body from the robust to the weak parts. So I observed the case to be, when many, subject to the gout in their hands and feet, felt exquisite pain in all their joints, which were also much swelled, except the finger of the left hand next to the little, which remained unhurt; and this may



may be presumed to happen by reason of its vicinity to the heart, and its bearing a sort of sympathy with it; so that none need ever fear death from this disease, unless when the humours are found to be accumulated about the left sinus of the breast, where the point of the heart beats, by this finger's swelling, and becoming deformed with nodes: So soon as these indications manifest themselves, we may be assured, that the vital principle is quite debilitated, that vigour decays apace, and the faculties of the body verge to dissolution.

Hence therefore it has been customary among the ancients to raise this finger to a degree of excellency by decorating it with gold preferably to any other finger, and this because a small artery, and not a nerve, as some have thought runs from the heart to this finger, whose motion in parturient women, those that are fatigued, and in all affections of the heart, may be plainly perceived by the touch of the finger index. And it should not seem absurd to any, when I commonly recover persons out of fainting fits, by pinching this joint, and rubbing it with gold and a little saffron, as thus the retocillating force implanted in it flows to the heart, and recreates the fountain of life, with which this finger is intimately connected. It therefore, above others, merited this honour, and an-

tiquity judged it worthy of being adorned with gold. The dignity likewise which it derives from the heart, was an inducement to the ancient physicians to give it the name of the medical finger, and on this account they mixed up their medicines and potions with it, supposing also that nothing poisonous could adhere to it, but must be prejudicial to man, and communicate the virus to his heart.

That the ancients wore also rings upon the finger index, we find recorded among others, by the Prophet Jeremiah, where the Lord expostulates with the King, "though Coriah, the son of Jehoiakim King of Judah, were the signet upon my right hand, yet would I pluck thee thence." Jer. xxii. 24. Whereby he shews, that though he was some time before acceptable to him, and beloved, and of great estimation and value, so as that he delighted in him like a beautiful ring, decorated with some brilliant gem; yet now he has forfeited all his favour and indulgence, and is detested and despicable before him, because he has departed from his integrity to a depraved course of life: Whereby all may learn, that former purity of life avails nothing, when set aside; and on the contrary, the guilt of vice will not be imputed to us, when, as Ezekiel says, "we turn away from wickedness, and do that which is lawful and right" Ezek. xviii. 27.

FOR THE MASSACHUSETTS MAGAZINE.

CLASSICAL ALLUSIONS TO AMERICA, CONSIDERED.

I REMEMBER once to have seen a small pamphlet, which was written by the late Dr. Mather, entitled, "America known to the ancients," in which he details a variety of authorities, furnished by his extensive reading, in support of his hypothesis. The book is not now in my possession, but there are two remarkable classical passages, that have lately occurred to me, which I do not recollect to have seen in the learned Doctor's publication. Though written not more than seventy years after Christ, they appear to me to allude to our country: a country, which we all so fondly re-

gard, that I shall need no apology for presenting them to the publick, together with the translations which I have attempted.

The first passage is in Ovid's *Tristia*, a collection of elegies composed during the exile of that elegant, but unfortunate poet. It is almost altogether, as its title imports, a book of lamentations; but frequently interspersed with manly sentiment, animated poetry, and sublime anticipations of his future fame. In the 9th elegy of the 4th book, which is addressed to one of his enemies, after proposing a reconciliation and suggesting a will-

ingness



ingness to forget past injuries, he proceeds to threaten his foe, if he should still continue hostile; and conscious of his imbecillity in a state of exile, he relies altogether upon his writings, and with poetick inspiration, sharpened by resentment, thus predicts their existence and a generous sensibility in his favour, in *future ages* and in *other climes*.

Sæpe Jovis telo quercus adusta viret.  
Denique vindictæ si sit mihi nulla facultas;  
Pierides vires et sua tela dabunt.  
Ut Scythicis habitem longè summotus in oris,  
Siccaque sint oculis proxima signa meis;  
Nostra per immensas ibunt per præconia gentes;  
Quodque querar, notum, quâ patet orbis  
Ibit ad occasum, quicquid dicemus ab ortu,  
Tectis & Hesperiae vocis Eous erit.  
Transeo tellurem, trans altas audiar undas,  
Et gemitus vox est magna futura mei.

## TRANSLATED.

The smitten oak oft lifts its shivered head;  
But if no other strength to me remains,  
The faithful muse its bitterest gall shall shed,  
And on your ruthless soul requite my pains.

Though doom'd to roam in Scythia's dreary clime,  
Where the twin bears walk nightly round  
Yet peopled realms shall hear and hate your crime:  
O'er earth's vast orb my stormy griefs shall

To western climes shall speed my eastern song;  
While western sounds salute the eastern glade:  
O'er lands, o'er seas, pass my recorded  
And all my sighs respected, sooth my shade.

I know it may be objected, that Ovid had only the European world in contemplation. But I believe it will be difficult to satisfy some strong expressions in the original upon this idea.

The other passage, which I had in view, is in the tragedy of *Medea*, written by *L. Annaeus Seneca*, who flourished in the reign of *Nero*. With uncommon boldness and magnificence of sentiment and stile, he surprises us

with the following remarkable prophecy.

Venient annis  
Sæcula seris, quibus oceanus  
Vincula rerum laxat, et ingens  
Pateat tellus, Tiphysque Novos  
Detegat Orbes: nec sit terra  
Ultima Thule.

Years on years shall roll  
And bring the day, when conquer'd ocean  
frees

The fetter'd world: a continent immense  
Shall wide extend to view: *new worlds* dis-

Rejoice th' intrepid pilot—*Thule's* shore,  
From thence no longer deem'd earth's ut-

most verge.  
It is difficult to conceive a more pertinent and happy description of the discovery of America, than is furnished in this fine effusion from Seneca.

The expression,

quibus oceanus  
Vincula rerum laxat—

is capable of a double explanation. Besides its obvious meaning, I have supposed it applicable to that general diffusion of liberty, and amelioration of the human condition, consequent on the discovery and settlement of America, and have conformed the translation to that idea.

Tiphysque novos  
Detegat orbes—

When we recollect, that Tiphys was the pilot of the ship *Argo*, that brought the *golden fleece* from Colchos, in the famous Argonautic expedition, we cannot help perceiving how aptly, in the above description, he represents *Columbus* discovering *new worlds*, and returning with their treasures.

After all, these conjectural applications may be merely fanciful. If so, however pleasing the delusion, I am content to be undeceived by the suggestions of just and candid criticism.

ATTICUS.

## THOUGHTS on the APPROACH of WINTER.

WITH a heavy heart I behold the cheerful summer rapidly decline. No more I wander at the dawn of day, within the verdant vale, to listen to the feathered warblers, or admire the beauties of creation.

Dark clouds obscure the glorious sun, whose dazzling rays were wont to cheer my heart, and chase away the morning dew. The chilling mists conceal the distant hills, and make all nature wear a gloomy aspect.

I sit



I sit within my cottage, beside the blazing hearth, and listen to the roaring wind, amongst the neighbouring groves. The lofty trees resign their withering leaves to the furious blast, which drives them swiftly over the spacious plain.

The cold rain descends upon the ground, and the rustick swains forsake their daily toil. No more they dance upon the lawn, nor sing the pleasures of a rural life. Accustomed with the village maids to ramble to the shady bowers, and tell their artless tales of

love, when smiling summer reigns ; they view its departure with regret, and dread the near approach of winter.

The shepherds quit the joyless plains, and lead their flocks beneath some friendly hut, to shield them from the storm of the inclement season. At eve assembled round the cheerful fire, the superstitious tale beguiles the tedious hours, till spring returns to banish every gloomy thought, and fill each rustick's heart with happiness and love.

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### REFLECTIONS on the HARMONY of SENSIBILITY and REASON.

**T**HE pleasures attending virtue are, first, the immediate satisfaction we enjoy in contributing to the happiness of others ; virtue in this case being its best reward ; not that it bestows because it receives, but that it receives because it bestows ; as a luminous body is yet more enlightened by the reflection of its own splendour. Secondly, the pleasure we receive from the approbation of the world, or rather of that part of it whose applause we esteem, the pleasure proceeding from what is commonly called the love of fame. Selfishness is that contracted sense of pleasure, which excludes every idea of social enjoyment. It is a mere abuse of words to call that selfishness, which includes the happiness of others ; since, in the strict idea of a self, there is but one included.

“ True happiness flows from the first mentioned principle, and is the enjoyment of pleasure by reflection ; the pleasure of pleasing those we love, or the still more extensive pleasure of contributing to the happiness of mankind. The first and second of those motives are indeed assisting to each other ; for what can be more pleasing than self applause, when confirmed by the approbation of the good ? But those who are actuated merely by the love of fame, are far more numerous than those who first consult the approbation of their own hearts, and who esteem the applause

of the many, not altogether for its own sake, but as it accords with the voice of reason ; while he, whose feelings teach him to distinguish between the good and evil of moral action, will also have a choice in the rectitude of external applause, always preferring the approbation of the few, who bestow it on real merit, to the voice of the vulgar, which is determined by caprice or by accident.

“ But what shall we say to such as place their ultimate contentment in selfishness and sensuality, whose sympathy is so narrowly confined, that they enjoy no pleasure from participation ? or to those that are so far depraved, as to be deterred from actions hurtful to themselves, and to their fellow creatures, by no other than the basest of all motives, the dread of punishment ? Were it possible to persuade mankind, what is their chief interest here to know, that to assist the good endeavours, and to sympathize with the weaknesses and necessities of each other, yields an enjoyment far superior to any that is of a mere selfish nature ; there would be little occasion, in a moral view, to threaten the infliction either of temporal or eternal punishment. Indeed, it seems almost sufficiently just, if there be any totally destitute of humanity, that such, from their dulness, are deprived of the most elegant and exalted felicity.

“ Self satisfaction, it must be confessed, is an object of pursuit in all ;  
but



but ambition and avarice embrace the shadow for the substance, the means of good for good itself. The vainly ambitious, place their chief happiness in fame, ignorant of what should go before; the avaricious in fortune, equally blind to the blessings that should follow. To employ every gentle method, therefore, of extend-

ing this principle of human sympathy; to improve our most delicate feelings, and give to the soul a more tender touch of all that is endearing to humanity, by exercising it in the speculation and practice of ingenuous virtue, is the great purpose of moral precept, and of sound philosophy."

## On M I R T H.

THE old caution to *be merry and wise*, is commonly conceived to convey an implication that mirth and wisdom are not altogether compatible, at least in their extreme degrees. Now this, although the usual, yet we conceive to be a very erroneous, idea of the purport of this ancient maxim, which doth, in our opinion, if taken in its true and proper sense, mean to inculcate, if not that to be merry is to be wise, at least that it is wise to be merry.

In mirth do we apprehend to consist the great distinction of man from beast. Ovid, we must allow, placeth it in another particular, an erect countenance.

Os homini sublime dedit, cœlumque tueri  
Jussit, et erectos ad sidera tollere vultus.

But with all due deference to our old friend Ovid, for whom we entertain no small degree of respect, the two legged creature ycleped a goose hath as much to boast of in that particular as hath the biped man. There is indeed scarce any other instance in which we are not at least equalled, nay very often outdone, by what we are insolently pleased to stile the brute creation. In strength, in swiftness, and in most other corporeal qualifications, those gentry are universally acknowledged to far exceed the human race; and though we are so apt to value ourselves upon mental superiority, yet very few are there of our species who can vie in sagacity with the *chien savant*; and we, although we pique ourselves upon our dexterity as gamesters, yet are with shame obliged to confess, that we lost no less than three games at putt running, to the conjuring horse, who made his appearance some time since in the city of

London, and yet that horse was but a poney.

But in whatever other instance we may be equalled, or even excelled, by the animal creation, we may defy any of them to laugh. Tears several sorts of brutes are reported to shed; and it must be confessed, that the monkey will grin. But then it should be remembered, that the monkey is the immediate link between the human and the brute creation; and that even pug, near as he has the honour to approach the superiour species, yet never exhibits that distinguishing mark of rationality, an hearty laugh.

How absurd, then, are the tenets of that sect of *soi-disant* philosophers who affect solemnity of countenance and behaviour as marks of wisdom; and how very happy is that explanation (at the mention of which, however, we remember an old gentleman who had observed of himself that he was generally very grave, to have been highly offended), which we find in most of our dictionaries, of the word *grave*, by *vide dull*!

Democritus and Heraclitus are recorded to have been in their times the chiefs, the one of the merry, and the other of the sad sect of philosophers. Now we are told in the history of those ages, that the people of Abdera (the direct ancestors, as it should seem by this relation, of those of the modern Gotham) being a grave, that is to say, a dull generation, took into their heads, from the incessant mirth of Democritus, who resided in or near that place, that he was run stark mad, and accordingly gave a fee to that prince of physicians, Hippocrates, to undertake his cure; but that learned old Grecian, after having visited and conversed



conversed with his patient, told his employers, that so far from their fellow citizen being crack brained, he was indeed a person of infinite parts and knowledge, and that they were very great fools for not having found it out : A decisive authority, sure, on the side of mirth. Where Heraclitus lived, or what were his neighbours' opinions of that gentleman, we do not recollect to have read ; but as it was not at Abdera, they probably did not think it worth while to trouble their heads about him ; or, if they thought him mad (and they had no small reason so to do), looked upon him as incurable.

Milton hath indeed written in praise both of mirth and melancholy, in order perhaps, to shew, that he could take either side of the question, whether right or wrong ; but as a man generally begins with the dish he likes best, so we may observe L'Allegro precedes Il Penseroso, and that in L'Allegro he abuses "loathed melancholy," as

Of Cerberus and blackest midnight born  
'Midst Stygian caves forlorn.

Whereas when, according to the plan of Il Penseroso, he is obliged to take the other side, as a counsel is sometimes called upon to plead against his own opinion, he is not by any means so scurrilous, only stiling the lady

Of idle Fancy without father bred—

thus calling the one a son of a b—— (we are aware that it is of a lady we are speaking, we cannot somehow express the idea *so well* in the feminine gender), and only reproaching the other with not having had a father ; a circumstance not near so disgraceful as the having had one that a person ought to be ashamed of owning.

Shakespeare also is observed by Dr. Johnson to have found comedy much more congenial to his disposition than he did tragedy ; and so entirely are we of this opinion, that had we the settling of a cartel of characters, we would not exchange our old friend Sir John for all the statesmen, heroes, and philosophers that ever existed.

Many absurd conceits enter the brain of man (especially grave and serious men) ; but that a being whose

*Poet. II. Dec. 1790.*

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life is in common very amply dashed with misery, should be fond of artificially adding to that sorrow, is to us right wonderful.

And here, lest some Englishman, jealous of the honour of his country (as all Englishmen used once to be, but jealousy of national honour, is, alas ! almost extinct in this unfortunate island), may be hurt at this our theory of wisdom, as tending to exalt the character of our Gallick neighbours in this instance over that of the inhabitants of our native land, we shall enquire into the foundation of that claim to superior mirth which is set up by our Gallick neighbours. The French do, it must be allowed, describe us as a gloomy race of mortals ; and an old French writer, Froissart, speaking of the English when in possession of Aquitaine, the land of claret, says, *Ils s'enyoieroit moult tristement à la mode de leur pays*. "They got drunk very sorrowfully, according to the custom of their country." And we must allow, that it has been the general opinion, although we think very mistakenly, that there is more mirth in France than there is in our island (be it remembered, however, that although we use the present tense, we are speaking of what England lately was, and we hope soon will again be, not of what she now is ; for our mirth seems to be flown along with the rest of our virtues. A Frenchman, indeed, constantly grins. In arms : Victorious, he grins ; conquered, he also grins. In arts : If successful, he grins ; if unsuccessful (which, however, he is not easily persuaded he can be), he grins on. In love : If he gains his mistress, or if any body else get her from him, still he grins. In short, whether fortunate, or unfortunate, whether pleased or displeased, you never see a Frenchman but upon the broad grin. But this constant grin is no more the indication of true mirth in the Frenchman, than it is in the head of a bass-viol ; and although the Frenchman grins until, according to Falstaff's simile, his face looks like a wet cloak ill laid up, yet the grin, as we have before observed, is not the distinguishing mark of rationality. It is indeed as

absurd



absurd to think the Frenchman is merry because he grins, as to suppose the widow is sorrowful because she weeps ; or that the undertaker, who puts on a grave countenance whilst he is taking measure of the alderman for his coffin, would be more pleased to see his worship alive. No ; it is the

laugh, the hearty laugh alone, which is the true mark of rationality, and the true sign of mirth, that is, of wisdom : And the laugh of half a dozen jolly Englishmen, such as Englishmen once were, would have shaken a whole battalion of French into convulsions.

[*Europ. Mag.* 1784.]

## NATIONAL TRAITS.—A FRAGMENT.

[By the late JEAN JACQUES ROUSSEAU.]

TO learn the characters of people inhabiting different countries, it is not necessary to read the crudities of the speculative, any more than to swallow the fictions of the credulous. Ignorance and presumption fabricate monsters. We must see men act, and hear them converse, and have some degree of intercourse or connection with them, before we can form any judgment of their modes of thinking, or principles of action.

In America we shall find treachery a profession. The tyranny of England has involved all its appendages in the same black imputation. But here only are the sublime purities of the Gospel interwoven with a system of perfidy, equally disgraceful to the reason of man, and shocking to his heart.

My opinion of the English is founded in experience, and they never will give me an opportunity of thinking myself mistaken, by forgiving me for speaking the truth. Voltaire calls them Philosophers. So it is said he once thought Frederick, of Berlin. But his charity is as sublime as his poetry. With him! Lyttleton was a genius, and Hume a scribbler. Rabelais thought the island swarmed with brutes. In my opinion, it is not a den of lions, but a nest of harpies, hornets, and monsters.

The Dutch are men of the world. It is their object, and there is nothing they will not risque in its acquisition. Their virtues and vices are those of industry and avarice. Like the American slow, their motion is hardly perceptible, but their success infallible ; and they literally verify the common proverb, that the snail is

often as soon at his journey's end as the steed. Their history, more than that of any other people whatever, illustrates the triumph of patience.

The Germans have nothing fine in the texture either of body or mind. This makes them seem ungrateful, but they are without malignity. They make tolerable soldiers, good farmers, but better manufacturers. Theirs is the invention of clocks, printing, and the compass. They restored musick, and found out various musical instruments. To them we are obliged for chariots, laying of colours with oil, working of pictures in glass, making worsted, staves, tapestry, and many other species of manufactory and mechanism. They gave birth to political liberty, and yet they are subject to the sarcasm of suffering themselves to be insulted and plundered by multitudes of petty tyrants, who would be suddenly extirpated by every other people in the world. This, however, does not prove their humanity, but their want of spirit.

Mr. Savayard, Preceptor, was in use to say, that the martial genius of the French, Spaniards, and Dutch, was extremely dissimilar. The former he likened to a flea suddenly jumping into a country, and as suddenly leaping out of it—the second to a louse, slowly mastering a place, and as slowly driven from his hold—and the latter to a crab, which being crept in unawares, is so fast rooted, as not to quit its hold but with its life.

The Spaniards borrow from the Jews superstition, from the Saracens melancholy, and from the Goths candour, love of liberty, taciturnity, and pride.

The French are a society of mimicks,



icks, but nature is their model ; and to such a pitch of excellence have they carried the mimetick science, that, when they would pass fictions for realities, the copy is not inferior to the original.

The Italians have nearly the same effect on my mind, that an emetick has on my stomach ; and it is hard to say, whether their effeminacy be more

contemptible, or their flagitious luxury more shocking.

While the Spaniards, tho' fools, are said to seem wise, and the French, though wise to seem fools, the Portuguese appear at least as foolish as they are. Nature has made the wretches so stupid, that they have not ingenuity enough to conceal it.

## ON EVIL INVISIBLE BEINGS.

AS to the power of *evil invisible Beings* to inspire and play tricks upon mankind, the world is pretty well satisfied, both of them and of their power. The history of heathen oracles, as well as the frauds that have been discovered of Christian monks and friars, have given just ground for suspicion, that more than ordinary evidence must be produced, before a prudent man will assent to stories of their agency. Who beat and bruised St. Anthony, when he shut himself up in a tomb, I know not : But his personal conflicts with devils, as well as raptures and visions, were so very extraordinary, particularly when he saw himself without himself, that it is pretty evident, either himself, or the writer of his life, relates falsehoods. The church of Rome has always been stocked with visionaries. Where faith usurps the throne of reason, and inordinate praying and fasting, and cas-

tigations of the body, pass for genuine acts of piety, no wonder, indeed, if in some the animal spirits are disturbed, and the fibres of the brain become impressible, and yielding to whatever images a warm fancy or guilty fears may raise. Enthusiasts who pretend to high degrees of revelation, may, I believe, be acquitted of holding correspondence with spirits of any great capacity ; their violent distortions and agitations of body, hums, and seesaws, are of the artificial and mechanical kind ; and by no events that answer to their predictions, or by the things revealed being common, trite, and *jeune*, if not repugnant to reason and common sense, as well as by their temperature of body, party attachments, and other like circumstances, it may be easily guessed, that the principles from whence their *afflatus* arises are low, and spurious.

### TO THE EDITORS OF THE MASSACHUSETTS MAGAZINE.

GENTLEMEN,

*In your last you gave us a Geographical Description of the Isle of Matrimony ; and as a retort for so unjustifiable an attack on the married state, I request you to insert the following.*

HYMEN.

### GEOGRAPHICAL DESCRIPTION OF BACHELOR'S ISLAND.

When Hymen's torch glows in the married breast

All wandering passions are at rest :

In constant love we every pleasure find,

And every solace in a female mind.—NORWICH VERSES.

BACHELOR'S Island is situated on the burning sands of the Deserts of Folly, where even the savage inhabitants of the forest seldom venture to tread. It is bounded on the East, by the Regions of Affectation,

Vanity, and Deceit ; on the North, by the Territories of Fear and Cowardice ; on the South, by the burning Zone of Remorse, Disease, and Death ; and on the West, by the Dead Lake of Oblivion. Hence it is easily

to



to be supposed, that the air of this island is sultry, enervating, and pestiferous; exposed to perpetual scenes of storm, hurricane, and tempest; and its climate, like the minds of its inhabitants, is never settled for an hour. The spring of Bachelor's Island totally differs from that of any other I have hitherto read of, as that is here the season of the most pernicious heat, and in which the generality of its inhabitants are possessed with a kind of madness the most destructive to themselves, the most injurious to every civilized country, and the most subversive of unguarded innocence. Those, who weather out the spring, and live to see the summer, though they lose a great degree of their madness, yet in that season they become artful, hypocritical, and treacherous. Their winter is truly despicable indeed, since, among all nations upon earth, you cannot express your contempt of a man more pointedly than by calling him an *old bachelor*—a thing that lives only for itself—a thing that has no social harmony in its soul—a thing that cares for nobody, and whom nobody regards—a thing that like a mushroom, delights in bogs and morasses, but hates the generous warmth of the noon day sun. Though the natives of this miserable island make those of the Isle of *Matrimony* the constant object of their ridicule, yet there have been numberless instances of their stealing from their own Island into that of *Matrimony*, where they have prevailed on some good natured easy creatures to become their nurses and restorers, after their constitutions have been nearly ruined in their former miserable abodes; for, in the Isle of

*Matrimony* though clouds now and then gather over it, yet they serve only to render the remainder of the day more brilliant and cheerful. In Bachelor's Island love is a thing much talked of, but totally unknown to them; and they are hated and despised, robbed and plundered, by the objects of their miserable embraces. If cards are the usual diversions of the people on the Island of *Matrimony*, they are considered only as an amusement; but, on Bachelor's Island, they are productive of the most shocking vices, such as the grossest scenes of drunkenness and debauchery, the total ruin of their private fortunes, and even murder itself sometimes is the consequence. How many have quitted this island and fled to that they so much despised, in order to repair their ruined fortunes, by seeking a rich and amiable partner? Bachelor's Isle is a mere desert, incapable of producing any thing but nettles, thorns, and briars: here are no bleating lambs to please the eye of innocence; here no doves cherish their young, nor does the useful fawn bound over their barren plains; but wolves, tigers, and crocodiles, are here seen in abundance. Here are neither wife nor children to weep over the ashes of the deceased; but owls hoot, ravens croak, and the reptiles of the earth crawl over their graves. In short, of all animals that ever nature produced, an old bachelor must be the most contemptible; he lives a useless being on the earth, dies without having answered the end of his creation, in opposition to the mandate of his great maker, and is at last consigned over to oblivion.

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FOR THE MASSACHUSETTS MAGAZINE.

The R I V U L E T. No. IX.

Norma loquendi.—HORACE.

THE world, we are told by the *Stagyrite*, is a transcript of those ideas which are in the mind of the Creator; that those ideas which are in the mind of man, are a transcript of the world, and words are again their transcript. A word, say grammarians, is a voice articulate, and sig-

nificant by compact; hence language may be defined, a system of such voices, so significant. By this medium we render visible, what is enveloped and concealed by the body, as by a veil; and the surprising manner in which language portrays our minds, and the view it gives of the intellectual world,

make



make it a kind of *picture of the universe*. So astonishing the ease, the simplicity, the celerity, with which we convey our thoughts by speaking; and by writing,

"To waft a sigh from Indus to the pole," that we need not wonder that the Greeks and Egyptians paid divine honors to the inventors of letters, and reformers of language. Since then speech so eminently discriminates man from the rest of the animal race, what can be more consonant to its design, than a free and unrestrained communication of ideas; or more diametrically opposite to it, than, like the unprofitable servant, to bury the talent heaven gave him to improve?

If loquacity be reprehensible, taciturnity certainly incurs no less censure: how much more culpable the man, who refuses to do his duty, than he who performs more than is required! Nor does an inexorable *Manlius* preside as censor over conversation, to punish those who please more than they ought, but every one may with safety be agreeable; the ladies too have nothing to fear, the empire of wit admits no salique law.

Conversation may be considered a bank, where each one should put in his respective share; now he who refuses to furnish his quota, or attempts to monopolize, is an unfair dealer. But many, alas! who possess large capitals, are often unable to bring them into circulation, and with good stocks command no small change for necessary expenses; their bullion not being minted into coin for currency. Some there are, who by being too lavish of their store, have been led into expenses they were unable to support, and at last brought on a bankruptcy of common sense. Many also may be called literary pedlars, who retail their damaged wares in company, and frequently pass off stolen goods, as their own. There are those too, who from day to day are collecting materials for conversation, but never speak, unless a change of wind or weather blows in an observation. *Will Pliant* falls under this class; he dresses as well as any person breathing, and moves as gracefully; but were it not for the customary smiles

and established modes of salutation, it were as well that he was the inanimate production of the statuary. *Will* is of the same religion with those *Indians* who worship the first object that presents itself in the morning; the idol *Will* first sees and adores, is his dear self in the looking glass, but more religious than the *Indian*, he is full two hours at his devotions. Such extraordinary attention in adorning the externals, leaves but little time for the improvement of the intellect, and except the casual observations the weather supplies, he scarcely ever opens his lips. In company he often appears in a vacant manner, biting the head of his cane, instead of improving his own, and sometimes too, seems attentive and thoughtful; but this I found to be rather the posture of stupidity, than the attitude of attention, and what was supposed to be the mark of contemplation, resulted from a mere lack of thought.

His downcast eye is often found,  
Bent without motion on the ground;  
Or to some outward thing confin'd,  
Remits no image to the mind;  
No pregnant mark of meaning bears,  
But stupid, without vision stares.

CHURCH.

Many there are whose taciturnity proceeds from different causes besides an inability to converse, who have a talent of conversation, but let it lie buried. To come into company without contributing something to the common weal, is like the drone, who feasts on the store of the industrious bees, and like that useless insect too, if incorrigible, should be ejected from society. *Appetens alieni, profusus sui*, the character of *Catiline* with regard to property, applied to conversation, may be translated, *eager to hear, desirous to communicate*, and forms the chief requisites of a companion. And what our *Saviour* says, *that it is better to give, than to receive*, is as true in imparting our thoughts, as in bestowing our alms. The design of association, is, by converse to improve and to entertain; now this intention is defeated by an ill natured silence, and unsocial reserve. Conversation teaches us to combine our ideas with readiness, and to apply them with propriety; it gives charms to language,



guage, softness to opinion, and ease to learning; for without it, language would soon turn into formal-phrasology, opinion degenerate into dogmatism, and learning into pedantry. Silence in the fair sex too, is peculiarly dangerous, since silence, we all know, gives consent.

*That books alone cannot teach the use of books*, is a trite maxim, continually verified by the behaviour of the mere scholar. His time has been wholly devoted to scholastick pursuits, and when he emerges from his cell, he looks around with supercilious contempt on the actors in the busy scene before him, but whose manners he must imitate, would he win regard or conciliate affection. But we often find the man whose forehead is roughened into classick wrinkles, who can ascertain the orbit of Saturn, or fix the wanderings of a comet, not only unacquainted with the common duties of life, but even ignorant of the forms of daily transaction. A conviction of this, one would suppose, would be an incitement, to extend regard to life, as well as science, to study the volume of human nature, and from it draw lessons, accommodated to the common purposes of life.

The *morum comitas*, Cicero insists on, should likewise be an object; to acquire colloquial ease, to enliven conversation with flights of pleasantry, and to diversify sentiment with humour. Of the many who have made the *το τρεπον* their aim, none have been more egregiously mistaken than *Verbofus* and *Scurrulus*, who *toto caelo, tota via aberrant*; and so far by conversation from relaxing into social ease, are always upon the rack of exertion. *Verbofus* assumes the lapidary stile; no

idea of this gentleman can venture abroad without three gallant words, of the *Patagonian race*, to attend it; thus a person apt to walk in their sleep, with him, is said to be given to *night walking, somnambulancy* and *noctuperegrination*. I am often moved with compassion to see little, puny ideas, tottering under the weight and incumbrance of huge sesquipedalians. The sense is entirely drowned in this inundation of words, and if these be ideas, like the *distressed Trojan*,

Apparent rari nantes in gurgite vasto.

*Scurrulus*, on the other hand, endeavours to sprinkle Attick salt upon his conversation, and to be thought a man of jest; and would sacrifice the feelings of his dearest friend to the reputation of saying a smart thing. No distortion of body, no unlucky set of features, no peculiarity of air, or singularity of expression, escapes his ridicule. What he wants in wit, he makes up in impudence; and with a boisterous laugh, often drowns the rapidity of a jest. He is daily enlarging his store, and when absent, prepares answers to imaginary repartees, and collects a magazine of apothegms and witticisms, to bring out upon occasion. He thinks it a less disgrace to want money than repartee; the morning and afternoon are spent in treasuring up jests for the expenses of the evening. From old romances he picks up bon mots, and gleaus jests from obsolete plays, neither does he esteem them worse for being collected by *Joe Miller*.

This fellow picks up wit as pigeons pease,  
And utters it again when Jove doth please.  
He is wit's pedlar, and retails his wares,  
At wakes and wassals, meetings, markets,  
fares. SHAKESPEARE.

## CURIOUS PARTICULARS concerning the INHABITANTS of the ISLAND of SUMATRA.

THE inhabitants of Sumatra are rather below the middle stature; their bulk is in proportion; their limbs are for the most part slight, but well shaped, and particularly small at the wrists and ankles. Upon the whole they are gracefully formed.

The women, however, have the preposterous custom of flattening the noses, and compressing the heads of children newly born, whilst the skull is yet cartilagenous, which increases their natural tendency to that shape. Captain Cook takes notice of a similar



ilar operation at the island of Ulitea. They likewise pull out the ears of infants, to make them stand erect from the head. Their eyes are uniformly dark and clear, and among some, especially the southern women, bear a strong resemblance to the Chinese, in that peculiarity of formation so generally observed of those people. Their hair is strong, and of a shining black; the improvement of both which qualities, it probably owes, in great measure, to the constant and early use of cocoa nut oil, with which they keep it moist. The men frequently cut their hair short, not appearing to take any pride in it; the women encourage theirs to a considerable length. The men are beardless, and have chins so remarkably smooth, that were it not for the Malay priests displaying a little tuft, we should be apt to conclude that nature had refused them this token of manhood. It is the same in respect to other parts of the body, with both sexes; and this particular attention to their persons, they esteem a point of delicacy, and the contrary an unpardonable neglect. The boys, as they approach to the age of puberty, rub their chins, upper lips, and those parts of the body that are subject to superfluous hair, with *chanam* (quick lime) especially of shells, which destroys the roots of the incipient beard. The few pilæ that afterwards appear, are plucked out from time to time with tweezers which they always carry about them for that purpose. Were it not for the numerous and very respectable authorities, from which we are assured that the natives of America are naturally beardless, it might seem that the common opinion on that subject had been rashly adopted, and that their appearing thus at a mature age, was only the consequence of an early practice, similar to that observed among the Sumatrans. Their complexion is properly yellow, wanting the red tinge that constitutes a tawny or copper colour. They are in general lighter than the Mestees, or half breed, of the rest of India; those of the superior class, who are not exposed to the rays of the sun, and particularly their women of rank,

approaching to a great degree of fairness. Did beauty consist in this one quality, some of them would surpass our brunettes in Europe. The major part of the females are ugly, and many of them even to disgust, yet there are those among them, whose appearance is strikingly beautiful; whatever composition of person, features and complexion, that sentiment may be the result of.

The furniture of their houses, corresponding with their manner of living, is very simple, and consists but of few articles. Their bed is a mat, usually of a fine texture, and manufactured for the purpose, with a number of pillows, worked at the ends, and adorned with a shining substance that resembles foil. A sort of canopy, or valance, formed of various coloured cloths, hangs over head. As they sit on the floor, there is no occasion for stools or chairs. Instead of tables, they have what resembles large wooden salvers, with feet, called *doslang*; round each of which, three or four persons dispose themselves; and on this are laid the *tullams*, or brass waiters, which hold the cups that contain their curry, and plantain leaves, or matted vessels, filled with rice. Their mode of sitting is not cross legged, as the inhabitants of Turkey, and our taylors use, but either on the haunches, or on the left side, supported by the left hand, with the legs tucked in on the right side; leaving that hand at liberty, which they always, from motives of delicacy, scrupulously eat with; the left being reserved for less cleanly offices.

Neither knives, spoons, nor any substitutes for them, are employed; they take up the rice, and other victuals between their thumb and fingers, and dexterously throw it into the mouth by the action of the thumb; dipping frequently their hands in water, as they eat.

They use torches to frighten away the tigers, which are alarmed at the appearance of fire; and for the same reason, it is common to make a blaze with wood, in different parts round their villages. The tigers prove to the inhabitants, both in their journeys, and even their domestick occupations,

most



most fatal and destructive enemies. The number of people annually slain by these rapacious tyrants of the woods, is almost incredible. Yet, from a superstitious prejudice, it is with difficulty they are prevailed upon, by a large reward which the India Company offers, to use methods of destroying them; till they have sustained some particular injury in their own family or kindred. Their traps, of which they can make variety, are very ingeniously contrived. Sometimes they are in the nature of strong cages, with falling doors, into which the beast is enticed by a goat or dog inclosed as a bait: Sometimes they manage that a large timber shall fall, in a groove, across his back: Sometimes he is noosed about the loins with strong rattans; sometimes is led to ascend a plank, nearly balanced, which turning when he is past the centre, lets him fall upon sharp stakes prepared below. Instances have occurred of a tiger being caught by one of the former modes, which had many marks in his body of the partial success of this last expedient. The escapes, at times, made from them by the natives, are truly surprising, but these accounts in general

carry too romantick an air to admit of being repeated as facts. The size and strength of the species which prevails on this island is prodigious. They are said to break with a stroke of their fore paw, the leg of a horse or a buffaloe; and the largest prey they kill is without difficulty dragged by them into the woods. This they usually perform on the second night, being supposed, on the first, to gratify themselves with sucking the blood only. Time is by this delay afforded to prepare for their destruction; and to the methods already enumerated, beside shooting them, it may be added, that they have a practice of placing a vessel of water, strongly impregnated with arsenick, near the carcass, which is fastened to a tree to prevent its being carried off. The tiger having satiated himself with the flesh, is prompted to assuage his thirst with the tempting liquor at hand, and perishes in the indulgence. Their chief subsistence is, most probably, the unfortunate monkeys with which the woods abound. They are described as alluring them to their fate, by a fascinating power, similar to what has been supposed of the snake.

### The B A B L E R. No. XIV.

*On the ABSURDITY, nay the IMPIETY, of many HUMBLE SUPPLICATIONS to the DIVINE BEING.—A VISION.*

**C**ONVERSING yesterday with an old acquaintance upon the vanity of human wishes, we fell insensibly into a long discourse about the absurdities of mankind, even in their best actions; and particularly dwelt upon the insolence of their very devotion, when, though they affect to submit themselves entirely to the resignation of providence, they nevertheless presume to point out immediate objects for the exercise of the Divine Benignity, without once recollecting that the nature of their request may be totally opposite both to the greatness of its wisdom, and the justice of its laws.

The subject of conversation possessed me so very much upon my going to bed, that it continued to employ my imagination, and I dreamt how

Jupiter took me up to the skies, as he was said to have formerly done by Menippus the philosopher, in order that I might be convinced the accusations so generally brought against the equity of providence, were totally without foundation; and that the great author of the universe, notwithstanding the impious murmurs of his creatures, was perfectly just, and consistent in the minutest of his decrees.

Having taken my station, as I fancied, at the feet of the Deity, the chrystal gates of the celestial region were thrown wide open, and by a particular order of Jupiter, the softest whisper addressed to him from earth was so distinctly heard, that during the continuance of the various supplications, I never missed a single syllable.

The



The first who offered up his prayers to Olympus, was a man who had been ruined by being a security in a large sum of money for a very intimate friend. "This, (says Jupiter, turning to me) is a fellow of unquestionable worth and integrity; through the whole course of his life he has paid so inflexible an attention to the dictates of virtue, that I do not believe I have any thing to charge him with, besides a human infirmity. He thinks it hard, therefore, that I should suffer him to be plunged into distress, though this distress is nothing more than the natural consequence of his own indiscretion; for instead of building his esteem upon the honesty of the man by whose means he is thus unhappily stripped of his all, he founded his regard entirely upon the length of their acquaintance; and assisted him, not because he was a person of probity and honour, but because he was a person with whom he generally cracked a bottle in an evening, and took a sociable pipe. On this account he is justly punished for his folly; and though I intend to reward his virtues very amply in this world, yet I must permit him to be chastised below, that other worthy men may take warning by his example, and learn to shower their favours upon those only whom they know to be truly deserving."

The next person who offered up his petition, was a merchant in the city, who prayed devoutly for a fair wind, for a ship which he had richly laden in the river, and intended for a very valuable market on the coast of Africa. "Now here (resumed Jupiter) is another very honest fellow, who will think himself particularly aggrieved if I decline to comply with his request; and yet if I was to grant it, a thousand others would inevitably be ruined, who are bound upon voyages that require quite a contrary wind. Your people of virtue imagine that they should in the minutest circumstance be the particular care of providence, and absurdly fancy that the attention of a Being, who has the whole universe to govern and support, should be entirely engrossed by themselves. These people must however,

*Vol. II. Dec. 1790.*

4 X

be informed, that I am the God of an extensive world, and not the immediate patron of any one man. Of course, therefore, I shall never invert the order of things to oblige a private person, though that person should be the very best of all my votaries; more particularly too, when, let his merits be what they will, my favour shall so incredibly exceed them in the end."

After the departure of the merchant, I thought a whole kingdom came at once, and begged of Jupiter to destroy a neighbouring nation with whom they happened to be at war. "Here are precious fellows for you; (cried Jupiter) and so I must sacrifice a country of ten or twelve millions, merely because their conscientious votaries think proper to make the request; that is in plain English, I must be their bully, and arm myself in passions, that would disgrace the meanest of themselves, for the mighty honour of executing the purposes of their revenge." Jupiter upon this turned his head aside with indignation, and bid me observe another body of people, rather larger than the former, who were singing hymns to his praise, and invoking his favour with all the energy of the most solemn adoration. "This (says he) is the nation with whom my late set of worthies are at war; and you hear they are just praying in the same manner that I would be graciously pleased to cut the throats of all their enemies. Now which of these must I oblige? Their pretensions to my regard are alike insignificant; and they are quarreling for a tract of country in America, to which neither of them have the smallest right. To punish therefore, both their injustice to the poor Americans, and their insolence in thinking to make me an abettor of their infamous contention, I shall leave them entirely to themselves, and make each by that means the scourge of the other's crimes." Jupiter delivered these last words in a tone so tremendous, that I awoke with affright; but recollecting the various circumstances of my dream, I thought it would make no indifferent paper, as it taught so absolute a resignation to the awful dispensations of God.

REMARKS



## REMARKS on the ENGLISH LANGUAGE.

[By NOAH WEBSTER, jun. Esquire.]

[Continued from page 691.]

I OBSERVE that our singers in this state have been generally taught to omit the sound of *e* in such words as *golden, taken*: Pronouncing them *goldn, takn*, instead of *gold en—tak en*. This practice produces no great inconvenience in singing, except when the syllable *en* falls upon a note of some length, as a minim or semibreve. But a long note, to be fully sounded, requires a full syllable, *en*; and by omitting *e*, the syllable becomes so imperfect, as to make little more than a whine thro the nose, which is very disagreeable.

It is very common to hear and see such phrases as, *more unimportant, more unable, more inconsiderable, more incorrect*. A general practice would certainly render these expressions defensible, for *national* practice forms a language. But I question whether these phrases have this authority in their favour; and if not, they are indefensible. How can the word *more* be applied to *nothing* and *less* than nothing?—How can there be *more* of *less* quantities? But if the phrases are by any means admissible, they are certainly *less correct* than *less important, less able, less considerable*. Yet *more impatient, more uncivil*, are good English; and why? The distinction seems to be this. When the quality expressed by the adjective is merely passive, or a mere absence of a positive quality, the word *more* seems to be improperly added in most cases; as *more unimportant*. But where the quality denotes positive action, and not merely the absence of its opposite, *more* and *most* may be used with propriety, as *more impatient*, which quality is commonly expressed by actions or words of uneasiness, and not merely by a passive state of the person.

In our courts, the word *error* is sometimes formed into a verb; but the past time and participle *errured* is a word of such difficult pronunciation, that I presume we shall not generally use it, until we have no other way of expressing the same idea.

I observed, at the last session of our legislature, it was common in refusing

petitions to write the vote of a house thus, “the prayer of this memorial is negatived.” This is a new manner of expression, and it is discarding a distinction which may be thought useful. The distinction established in our language is, to *refuse, deny, or not grant a petition*; and to *negative a bill or proposition*; and I see no advantage in varying the usual modes of expression. Changes should never be made unless when they have *usefulness* for their object; and when they have, reasonable men will not oppose them.

It is frequent for people to say, *the facts stated are true*. This is no more than to say, *the facts are facts*. Can facts be otherways than true? The expression should be thus varied, *the things stated are facts*: Or, what is told is *fact*.

The use of the word *interest* for *estate or property* is perhaps peculiar to Newengland. We say a man of *interest* for a man of estate or property. I do not find this meaning annexed to the word in good English writers. In Greatbritain a man of *interest* is a man of *influence or respectability*; as one has a great *interest at Court*. We say also with propriety, it is *for a man's interest*; that is, something is a benefit or advantage to him, either in point of property or reputation; and we say also one man is *interested* in another's concerns. But the use of the word for the estate or property itself is local and not well established.

It is common to hear the phrase *bad economy*, instead of *want of economy or bad management*; and one *enjoys a bad state of health*. But it would be difficult to say how *economy* can be *bad*, or how a person can *enjoy* indisposition. Economy when carried to excess takes the name of *parsimony or avarice*.

It has been disputed whether we should use the word *contemporary* or *cotemporary*: But a single experiment as to the ease of pronunciation, will decide for *cotemporary* in all cases.

Many people mistake in using *ingenious* for *ingenuous*. It would be well therefore to remark that *ingenious* signifies



signifies *skilful in inventing or imitating, as an ingenious artist* : But *ingenuous* means *frank, sincere, open hearted*.

Our well meaning and very civil people who have little education, use the third person instead of the second, in addressing those whom they respect : ; How does the Colonel do ? ; How is uncle ? ; Does the squire know any thing of the matter ? This is a very awkward mode of speaking to a man, and children should be taught in early life to use the word *you* ; ; How do you do, colonel ? This mode of address should be used to all

ranks of men ; it is equally respectful and more polite.

The use of *Miss* for *Mistress*, in this country, is a gross impropriety, and occasions an inconvenience in conversation. The word *mistress* (or madam to an old lady) should always be applied to a *married lady*, and *miss* to one who has never been married. The application of *Miss* to a married woman is very inconvenient, for scarcely a day passes without my hearing *Miss* so used, that I do not know whether it is meant for the mother or the daughter.

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FOR THE MASSACHUSETTS MAGAZINE.

## The GENERAL OBSERVER. No. XX.

### On M U S I C K.

**I**T belongs to the philosopher to treat of the nature and power of musical sounds ; to the musician to lay down rules for the composition or the singing of tunes ; the General Observer will in this number, only take the liberty to throw out some cursory remarks on musick, chiefly as it makes a part of religious worship.

“Musick comprehends all those tunes which are sung by the voice, or played on an instrument.” And though there are but seven different sounds in the composition of musick, every eighth being the same, yet by the skill of the musician, these sounds may be infinitely varied and intermixed, so as to produce an infinite number of different tunes. The organ of the ear is as much fitted for the perception of sounds, as the eye is of colours and other visible objects. And as there are some objects very unseemly to the eye, so there are some sounds greatly unpleasant to the ear. On the other hand, as there is a certain mixture of colours, and a certain symmetry and beauty in some objects which is extremely agreeable to the eye, so there is a certain proportion and harmony in sounds which is exquisitely grateful to the ear. The art of musick consists either in inventing these proportional sounds, or in other words, in composing tunes a-

greeable to the rules of harmony ; or, in learning those tunes when composed, so as to sing them with exactness. A mixture of sounds without this agreement and proportion, is so far from being musick, that it is only a disgusting jargon and discordance. But a composition of harmonious notes by the hand of a master, has a most delightful effect upon the heart and passions, and upon the whole nervous system, through the organ of the ear. And though innumerable tunes may be composed, which are expressive of, and tend to excite, sportive mirth, yet innumerable others may be invented, which may be suitable expressions of manly joy, and tend greatly to inspire it. Musick of the graver kind not only excites a very agreeable sensation, but composes the mind, softens the rougher passions, stirs up those that are gentle and amiable, and disposes to calm reflection, and to the reception, the love, and improvement of important truth. Hence the use and benefit of singing in publick worship. And it is worthy our notice, that musick both vocal and instrumental, hath been universally adopted in all religions, Jewish, Christian and Pagan ; which serves as an argument from universal consent, and seems as if it were the dictate of nature, that musick is to be made



made a part in the worship of the Deity. To say nothing therefore of the almost miraculous effects that have been ascribed to musick, in order to recommend the judicious cultivation of it, it is enough for the enlightened and the devout, that musick is a polite art, a recommending accomplishment, that it conveys delight to every well tuned ear, that it is a proper expression of religious joy, an acceptable way of praising the Lord, and a necessary part of divine worship.

That musick was carried to great perfection among the Jews, who had their laws and institutions from heaven; that it had a great share in their public devotions, and that they considered it of high importance, is plain from many passages in their history. In the days of David, who was himself an excellent musician from his youth, who was able, with his harp, to expel the evil spirit from Saul, and who is called, by way of eminence, *the sweet psalmest of Israel*, there was a band of musick consisting of near three hundred, under three eminent masters, who, like the rest of the Levites, were released from all other business, that they might attend continually every day upon the service of the sanctuary, that there might be musick every morning and evening, as well as the morning and evening sacrifice. It is worthy of remark too, that every distinguished reformer amongst this people took care to effect a reformation in this branch of their temple worship.

And why, it may be asked, are we enjoined to sing to the honour of God's name sometimes, rather than always to address him with the common voice as we do in prayer? Is it because the divine ear is delighted with the harmony of sounds? If so, then certainly we ought to strive after the most exquisite harmony that the human voice can form. But as we cannot suppose this to be the case, is it not very probable that one great reason of the injunction is our own pleasure and advantage. And since refined and exquisite musick has such a direct tendency to calm, compose, and elevate the mind, to excite grate-

ful and religious reflections, and to render the heart susceptible of good impressions, this evinces the expediency of improving our voices and skill in sacred psalmody, and carrying it to the highest perfection we are capable.

The present, indeed, seems to be an era for improvement in musick as well as in other arts; and makers of *tunes* as well as of *poems*, and other mental as well as manual manufactures, have been numerous in some of the American states. Musick and poetry indeed, are sisters. And while many of our modern psalm tunes, and other pieces of musick formed for particular pieces of poetry, do honour to the skill and taste of the composers, there are many others which shew the framers of them to have been illiterate, and unacquainted with, or inattentive to, the proper accents of poetry in our common psalms and hymns, and the spirit of those pieces which they have set to musick. In every tune there should not only be harmony between the several sounds and parts of it, but harmony between the tune and the sense and accents of the words which are to be sung in it.

It must be granted, indeed, that the modulation of the voice and the harmony and measure of the tune, are but of small importance, compared with the temper of mind and regulation of the affections with which we ought always to sing the praises of the Lord. But this latter being the most necessary does not prove the former to be unnecessary. Singing is an essential part of divine worship, as well as praying. And as in praying, though the devotion of the heart is most to be regarded, yet it is necessary that the desires of our souls be expressed in pertinent language, and with a decent pitch of voice, in this social exercise: So is it in singing; though we should be principally concerned to *make melody in our hearts unto the Lord*; yet we ought likewise to make melody with our voices; to sing praises in suitable tunes, and to sing those tunes with accuracy, and with well modulated voices.

“Certain



FOR THE MASSACHUSETTS MAGAZINE.

P H I L O. No. XV.

"Certain trifling flaws, (says *Lavater*) sit as disgracefully on a character of elegance, as a ragged button on a court dress."

THE truth of this axiom, as indeed every sentiment from this modern oracle of wisdom, strikes us at the very first glance, like a ray from heaven. It is incontrovertible, that the more polished and refined the object, the more conspicuous, and of course the more disgraceful will appear to us its blemishes. So fair and so delicate is the *female character*, that the minutest speck upon its surface, to the microscopick eye of a critical observer, like the full disk upon the sun, will therefore appear to obscure almost all its lustre. The young lady in reality the most meritorious, from inattention to certain particular requisites, even in her external behaviour, may appear the most contemptible; in her deportment, by an ungraceful gait, an awkward motion of the limbs, or even an immodest cant of the head; in her dress, by a careless arrangement of the different parts of her apparel, a slovenly adjustment of the hair, or even a false agreement of colours; in her conversation, by an injudicious selection of topics, an indelicate choice of terms, or even an elevated tone of the voice. Incredible as it may appear, so superficially do we generally judge of others, that I verily believe that any one of these particular deficiencies or foibles in the female sex, *individually*, may so far influence our judgment, as to rob even the fairest of their number of some small part of the esteem she might otherwise command; and even cruel as her fate may be, all of them *collectively*, I venture to affirm, will so far blind us as to render her thoroughly odious and deformed. So easily does the eye influence the heart, and so invariably does the approbation of the one command the sanction of the other, that the most cool and deliberate in many instances adopt this uncharitable standard, and measure in others the degree of intrinsic worth by extrinsic comeliness. The sweetest disposition, shrouded in a rough unpolished form, may

pine away in obscurity, while the basest heart, sheltered within an ornamented casement, may command the admiration of the crowd. The thatched cot, even though inhabited by a saint in tattered vestment, will scarcely attract from the eye of the traveller a single transient glance, while the decorated dome, tenanted by the meanest wretch in princely attire, will command his steady attention. *Sophia* may be said to have suffered some inconveniencies from the first of these foibles. She is sensible, affable, and agreeable, but so very awkward and ungraceful in her appearance as she walks the street, or even passes the room, that at the same time we are charmed with her society, we seriously lament that she ever attempts to exercise her powers of loco motion. *Socialia* again moves with tolerable gracefulness, and in conversation is very sprightly and sensible, but so perfectly regardless of her person, and in publick as well as in private circles so intolerably slovenly, that we can scarcely relish either her sense or sprightliness, when the taper of day, or even the faint taper of evening, sheds a single ray to expose her person to our view. *Vanissa*, unfortunate girl, has contracted the habit of all others the most unfavourable. She possesses all the *extérieur brilliant*, but so very depraved is she in the selection of her topics, and so very masculine in the choice of her terms, that her conversation always strikes us as more suitable for a circle of pedantick coxcombs, than of delicate females. What is still more intolerable, especially in a lady, she possesses a rather more than *common* talent for satire, and a very *uncommon* disposition to exercise it. The *little small sword*, dangerous as it always will be, but on the *defensive*, is a weapon which she constantly exercises, provoked or unprovoked, upon all occasions. Indeed so masculine is her general appearance, that even the full beams of her beauty have scarcely



scarcely power to warm us, and were there not some feminine features in her face, we should scarcely believe her a female.

I do not, with my *Lord Chesterfield*, if I may venture to mention his name, attribute every thing to the cultivation of the graces. But the young lady, as well as the young gentleman, from the total neglect of them, may perhaps do an injury to the liberality of nature; at least it may be very im-

portant that the fair female should know that *species of delicacy*, in every minute particular of behaviour, which will forever mark the line of discrimination between the sexes. So long as she *cautiously* observes this line, she may be sure to command our serious admiration and esteem; the instant she breaks over it in the smallest degree, she may be equally sure to draw upon herself our serious disapprobation and contempt.

FOR THE MASSACHUSETTS MAGAZINE.

## MONTHLY REVIEW of NEW AMERICAN BOOKS.

*Memoirs of the Bloomsgrave Family.* 2 vols. 12mo. price 10s.

(Concluded from page 628.)

**I**N the room of that pernicious reading, which too frequently engages female attention, (and amid which the writings of Richardson and Fielding are not totally exempt from censure) the Doctor judiciously substitutes geography, history, music, drawing, and dancing, under proper restrictions, where genius indicates a natural propensity to these pleasing studies, and nature has laid a foundation, upon which to rear the valuable superstructure. Those pages that treat of piety and religion, in their most pleasing forms, are worthy of every attention; an amiable liberality of sentiment, divest of superstition and bigotry, that breathes throughout the whole, cannot fail of commending the Doctor's sentiments to christians of every denomination. We have seldom met with a clergyman, who has so deeply entered into the benign spirit of his Lord. Deity is invariably represented as the friend and the father, not the tyrant and hater of his offspring; and the duties which mankind owe him, resulting from the love of grateful hearts, are in perfect unison with the service of the blessed.

Mr. Bloomsgrave's attention to his son, whilst at the university, and the methods he observed to beget and retain parental confidence, are truly pleasing. To complete our observations in a few words, every parent must be wiser and better, by paying attention to the useful, the valuable

directions which these pages furnish. And the child, arrived at those years which can judge of excellence, must be equally happy in a model which may serve for generations to come.

There is only one fear that we dare to express. The system of education laid down, is confessedly expensive, and therefore in all its parts can be adopted only by a few. The great body of Americans, and they who actually gave independence and liberty to their country, are honest rusticks, or worthy mechanicks. These, from their situation in society, have neither ability nor inclination to train Osanders and Rozellas; preferring the simplicity in which themselves were educated, to more modish refinements; and having nothing to spare from the common demands of life, for purposes of this nature.

The very few who are blest with a sufficiency to erect academies of different kinds in a moment, or to found universities upon a plan of their own, have little of republican manners to boast of. They are generally more or less selfish, proud, and vain; and we dare to aver, that only one Osander and Rozella of a thousand will be found, who have every European accomplishment, without any of its follies. Again, the uninterrupted sunshine of equal prosperity, for a period of nearly thirty years, is very uncommon: and as no cross accident ever attacked the Bloomsgraves in nearly this



this period, (unless we mention the death of a relation, and the indisposition of Fanny) we lose our astonishment at that preciseness of system, which pervades every branch of the family.

Take the volumes before us, in detached parts, as containing excellent

lessons upon the relative and social duties, they have very great merit. Unite the whole together, as one complete system, without a break in any link, and there is something of the Utopian kind, that will not be extremely easy to introduce amid the great and the vulgar.

*Ouâbi, or the Virtues of Nature. An Indian Tale. In Four Cantos. By Philenia, a Lady of Boston. 8vo. price 2s3.* Printed by Thomas and Andrews.

THE favourable opinion of so great a literary character as the late celebrated Governor Bowdoin, would alone exempt this beautiful poem from censure: but we are happy to believe that every reader of taste will unite in his Excellency's sentiments, not so much from respect for his name, as from a heartfelt persuasion of its truth. The incidents upon which these cantos are founded, appear extremely natural; they arise in beautiful gradation, each out of the other; and whilst expectation is judiciously kept alive from the beginning to the close of the poem, sober judgment is not shocked by those monstrous fictions, with which poetick ground frequently teems.

The black forest, and uncultured vale,  
The savage warrior, and the lonely stream,  
to a lady of animated feelings and vivid fancy, might have furnished a wonderful field for the display of creative powers: and the publick would have had small opportunities of contradicting the most fabulous accounts. Philenia, conscious of the dignity of truth, even in a state of nature, has wisely rejected even the appearances of improbability, and the reader's soul of consequence is doubly interested in all that happens.

The virtues of Azâkia and Ouâbi, the passion of Celario, and misfortunes of Zisma, affect with very different emotions: there is not a tender feeling of the social kind, but what awakens at one period or another; and we are pleasingly astonished at the rich variety of virtues, that virtue herself must commend.

The language is extremely pure and elegant; the versification peculiarly smooth and harmonious. Every metaphor is borrowed from nature, as na-

ture appears in the wild; and the sentiments are such as ought to govern man in his best estate.

If we have not been misinformed, our fair authoress has written considerable, which as yet remains unpublished. There is a tide, which taken at the flood, leads on to fame. The publick, unitedly in favour of the present performance, impatiently wait for the perusal of that *budget*, which will reflect equal honour upon the *Seward* of America, and the country that gave her birth.

It would give us pleasure to furnish a variety of extracts from "the Virtues of Nature." The whole is so replete with poetical excellence, that our judgment is suspended where to commence. Perhaps Celario's gallant mode of expressing his ardent love, and Azâkia's delicate refusal of his fervent offers, may please our female friends, and at the same moment convey an important lesson to our fashionable youth.

#### CELARIO.

Not bright *Hesper* beams more fair  
To the love torn traveller,  
Than those eyes, where beauty warms,  
Than that voice, where softness charms,  
Than that bosom's gentle swell,  
And those lips where raptures dwell,  
To this faithful heart of mine,  
Truly, only, wholly shine.

Now *Ouâbi* hunts the deer,  
Love and bliss inhabit here;  
Here the downy willows bend,  
Eens their fringed arms extend,  
While the sinking sun improves  
Ev'ry scene, which fancy loves.  
Let thy heart my refuge be,  
And my hopes repose on thee;  
Grant me all those matchless charms,  
Yield the heav'n within thy arms.

#### AZÂKIA.

Does the turtle learn to roam,  
When her mate has left his home?

Will



Will the bee forsake her hive?  
 In the peopled wigwam thrive?  
*Can Azákia* ever prove,  
 Guardless of *Ouábi's* love!  
 While the *shivers* from the tree,  
 Which the warrior broke with me,  
 Straight as honor, bright as fame,  
 Have not felt the wasting flame!  
 Think of all his guardian care,  
 How he train'd thy steps to war;  
 How, when press'd by ev'ry harm,  
 Stretch'd his life-protecting arm;  
 Rais'd thee from the trembling ground,  
 Drew the arrow from thy wound,  
 Brought thee to his peaceful plain,  
 Cloth'd thy cheek with health again!

Shall I from such virtue part?  
 Must I break that gen'rous heart?  
 Ev'ry pang, which kills thy rest,  
 Then will pierce his faithful breast,  
*His and thine* I cannot be:  
 Must I break his heart for thee?

#### CELARIO.

All the turtle's charms are thine,  
 All her constant love is mine;  
 Ev'ry sweet the bee bestows,  
 On thy fragrant bosom grows:  
 May each bliss descend on thee,  
 Be thy griefs reserv'd for me.

Yes! I must thy choice approve;  
 Give *Ouábi* all thy love;  
 But with thee I cannot stay,  
 Soon, ah! soon I must away,  
 Where *Scioto's* waters flow,  
 Or the fiery *Chactaws* glow,  
 Or the snowy mountains rise,  
 Frozen by Canadian skies:  
 There for refuge will I fly  
 From the ruin of that eye;  
 Yet this heart with love will glow  
 Mid the *northern* mountains' snow,  
 On the *Chactaws'* *southern* plain  
 Feel the chill of cold disdain.

#### A Z Á K I A.

Why, ungrateful youth, ah! why  
 Must the poor *Azákia* die!  
 If you leave this blissful plain,  
 Never shall we meet again.  
 Though to great *Ouábi* true,  
 Yet this soul resides with you;  
 Still will follow all thy care,  
 While the body wastes to air.  
 Not the golden source of light,  
 Not the silver queen of night,  
 Not the placid morning dream,  
 Not the tree reflecting stream,  
 Ever can a charm display,  
 When thy heav'nly form's away.

## The B O U Q U E T.

**M**R. ADDISON was subject to a native timidity, which nothing could surmount. Upon a very interesting debate in the house of commons, he essayed to speak, and began with, "*Mr. Speaker I humbly conceive.*" This he repeated thrice. A gentleman in opposition replied, "The worthy member has conceived thrice, and brought forth nothing;" which so effectually dashed Addison, that he was unable to proceed.

**T**HE late Mr. K—, applied to an old lady for help, which she denied, in consequence of his being an *Arminian*. It is not true, says the parson, for *I was born in Charlestown*. This removed her scruples, and he left her wondering, how people could lie so!

**A** GENTLEMAN, upon the 4th of July, chose a pew at the back part of the meeting house, and ordered a young lad to guard that no persons were admitted. Soon after, a comer in lodged three stout house

maids in the pew. The gentleman asked, who the man was that opened the door? The lad answered, he did not know his name, but that he was a *founder*. So I thought, retorted the gentleman, for he deals pretty largely in *brass*.

**A** GREAT miser left an enormous sum, to have the following falsehood inscribed upon his tomb. *He hath given to the poor; he hath lent to the Lord.* A droll engraved underneath—*N. B. The Lord never owed this man ought.*

**G**EORGE A. Stevens, hearing a tallow chandler complain of losing some pounds of candles, replied, that he might rest easy, as the affair would soon come to *light*.

**B**AYLE, enumerating the new taxes imposed by Louis XIV. and the uncouth names by which they went, calls them admirable words to *impoverish* subjects, and *enrich* dictionaries.





## SEAT of the MUSES.

For the MASSACHUSETTS MAGAZINE.

### LINES on FEMALE GENIUS.

To PHILENIA; occasioned by reading her POEM, entitled, "*Ouabi, or the Virtues of Nature.*"

**I**N former days, as ancient poets feign,  
A strange contention fill'd th' ethereal  
plain,  
What goddess, fairest in angelick eyes,  
Should o'er her bright compeers in beauty  
rise,

In make and motion high above the rest,  
Sov'reign of hearts and queen of love con-  
fess'd.

All wakeful Discord the event improved,  
And the whole sex a gilded apple moved.  
O'er the blest plain the frivolous bauble  
roll'd, [gold.

"To the first fair," inscribed in gems and  
Who had the fairest face, fit subject then,  
For universal war of gods and men.  
A higher theme has now all hearts inclined,  
Not who's the fairest form, but brightest  
mind. [rings!

And hark, how loud the mental contest  
Apollo's hand has set the tuneful strings,  
Philenia's verse his living lyre divine  
Admits, and calls upon the sacred nine  
To name the fair preeminent in song,  
To whose mild voice the dulcet notes be-  
long.

To such enchantress he'll consign the lyre—  
The bright credential of superior fire;  
From whose strict chords the diapason clear,  
Mellifluous, deep, shall charm th' arrested  
ear.

Extatick airs, that hymn the morning ray,  
The lark's full note, and linner's lighter lay,  
Shall emulate Philenia's song in vain,  
Her heavenly harp sublime and seraph strain.  
And hence shall bigot pride contest no more  
The sex's equal claim to classic lore.  
Mean is the man who never can bestow  
A leaf of laurel to a female brow;  
When sterling sense and tuneful diction join'd  
Are the twin offspring of a female mind.

From Albion's cliffs what tides of musick  
flow, [plaint of woe,  
When heart struck Seward pours the  
When Carter's modulated numbers roll,  
And Moore and Aikin moralize the soul.

O woman, favourite of the smiling skies!  
Be thy just rights asserted by the wife!  
To thy fair fame impartial, they shall find  
Genius is not to any sex confined;  
Bound by no Salick law, to nature true,  
"Shall give to merit what is merit's due."

Vol. II. Dec. 1790.

4 Y

To the EDITORS of the MASSACHUSETTS  
MAGAZINE.

GENTLEMEN,

You will do a piece of justice to the poetical  
talents of the fair Authoress, and to the  
person to whom they are addressed, by insert-  
ing in your Magazine the following Lines,  
which are added to that justly celebrated  
American Poem, just published, entitled,  
"*Ouabi, or the Virtues of Nature.*"

SEPTIMUS.

L I N E S,

Addressed to the inimitable AUTHOR of the  
POEMS under the Signature of DELLA  
CRUSCA.

**A**CROSS the vast Atlantic tide,  
Down *Apalachia's* grassy side,  
What echoing sounds the soul beguile,  
And lend the lip of grief a smile!  
'Tis DELLA CRUSCA's heavenly song,  
Which floats the western shores along,  
Breathing as sweet, as soft a strain,  
As kindness to the ear of pain,  
Splendid as noon, as morning clear,  
And chaste as evening's pearly tear;  
Where cold despair in music flows,  
While all the FIRE OF GENIUS glows.

Still thy enchanting pow'rs display,  
Still charm me with the magic lay!  
The *Muses* all thy soul inspire,  
APOLLO tunes thy matchless lyre!  
O strike the lustral string again,  
And o'er *Columbia* waft the strain.

Ah! would to light my clouded days,  
One ray from thy unequal'd blaze,  
Might thro' my dark'ning fortunes shine,  
And grace me with a note like thine!  
But no, BRIGHT EARD, for thee alone  
The *Muses* weave the LAUREL CROWN:  
Ne'er can the timid, plaintive dove,  
Soar with the DAUNTLESS BIRD OF JOVE;  
Nor sil'ry *Hesper's* dewy ray  
Beam like the GOLDEN ORB OF DAY.

PHILENIA.

For the MASSACHUSETTS MAGAZINE.

### HORACE, BOOK I, ODE XXVI.

IMITATED.

**T**HE poet's brow, that sacred laurel wears,  
Should always be serene, and free from  
cares;

Jocund and cheerful, each revolving day;  
Smooth as his verse and as his fancy gay!

Say



Say, how can it affect my muse and me,  
Whether the Turk and Muscovite agree;  
In the last fight, what num'rous bands were  
slain;  
And who the vict'ry got, the Sweed or Dane;  
Or why should I, with anxious thoughts  
and cares  
Perplex my mind, for other men's affairs?  
Give me of gen'rous wine, a copious bowl,  
To drown my sorrows, and exalt my soul:  
Then, by th' assistance of th' inspiring juice,  
My muse may hope her numbers to produce,  
In such an easy unaffected strain,  
As may from skilful Strepson pardon gain.

For the MASSACHUSETTS MAGAZINE.

### TO AMANDA.

WHY weeps my fair mourner;  
Why rises the sigh  
That urges the tear  
Thro' thy grief swollen eye;  
Diffusing a gloom  
O'er the sky of soft love,  
In clouds, that no gale  
Of delight can remove.  
Say, is it that *Strepson*  
Has fled from his fair,  
That the gent'lest of breasts  
Is a prey to despair;  
Ah, knew the lov'd swain  
That his absence you mourn,  
How soon, thy fond wishes  
To meet, he'd return.  
Tho in crouds to invite  
Gay virgins may press,  
With musick, enchanting,  
The rapt ear to blest;  
In vain's the attempt  
The dear youth to detain;  
Thy sighs have a charm  
That no musick can claim.  
Cease then, my fair mourner,  
Bid sorrow away;  
Admit thro' th' opaque  
One joy giving ray;  
For *Strepson*, now absent,  
Soon hither will fly,  
When he hears that his absence  
Has cost thee a sigh.

CLEON.

Boston, Dec. 12, 1790.

For the MASSACHUSETTS MAGAZINE.

### LE SOMBRE.

THE rising winds in raging tempests  
blow,  
Cold is the storm that beats against my cell,  
Rude is the blast that sweeps the plain  
below;  
But ruder he who bid these sorrows swell.  
Come ye who join in fortune's happiest  
throng,  
Who taste each joy which wealth or ease be-

Forget awhile gay pleasure's syren song,  
And deign to hear a friendless orphan's woe.  
Though oft unheeded or unheard I've  
plain'd,  
Yet read this verse, for want and sorrow sue.  
A tale more simple ne'er compassion  
claim'd,  
Ne'er listen'd pity to a tale more true.

And thou fair *Emmeline*, whose gentle  
lay  
Forbid these heart felt sighs, this frequent  
Scorn not that grief sincere these lines  
betray,  
But lend to misery's moan thy pitying ear.

That tender father, in whose honour'd  
life  
Were center'd all my hopes and all my joy,  
When war's loud clarion urg'd the dan-  
gerous strife,  
To serve his country left his infant boy.

Far on the field of victory and fame  
He fell among the daring and the brave:  
No sculptur'd marble proudly boasts his  
name,  
But heaven's own tears bedew the grafs clad  
grave.

Now no kind friend will guide my wand-  
ering youth,  
Nor shelter from rude poverty and care;  
No father teach the lore of virtue, truth,  
And lead to heaven by piety and prayer.

Small was my portion, scanty was my  
store,  
The oppressor snatch'd away that pittance  
Fraud and injustice robb'd an orphan  
poor;  
This tear wet crust is now my little all.

Ye who can feel, ah think what I endure;  
Cold is the wind, and cold Horatio's grave.  
Pity the sorrows which you cannot cure,  
Pity is all the boon I dare to crave.

I vainly wish to hide my soft distress,  
Nought can my loss restore or bring relief;  
Yet friendship strives to make my misery  
less,  
Assuage my pain and mitigate my grief.

In vain kind *Emmeline* would whisper  
peace,  
And breathe her sorrow soothing lay in  
[Alouette's ear;  
In vain calm reason bids my anguish cease,  
Nature, not art, supplies the gushing tear.

Since then the balm reason and pity give  
Cannot avail to ease the throbbing breast,  
Come Death, thou kindest friend, my  
woes relieve,  
[rest!  
And in thy slumbers sweet grant peace and  
ALOUETTE.

For the MASSACHUSETTS MAGAZINE.

### THE SHORTEST DAY.

HOW fleet are the moments of time,  
They pass like an eagle away,  
Who stretches the pinnion sublime,  
And speeds for the mansions of prey.

It



It seems not a moment ago,  
Since sol from the east led the dawn :  
Alas ! night has quenched his glow,  
He sets, all his glories are gone.

Yet clouds which now veil him from sight,  
Tomorrow shall burst from the view ;  
And length'ning the shadows of light,  
Begin his long journey anew.

But man as he flies with the sun,  
Is shortning each minute his days ;  
And when that his race he hath run,  
Death quenches the taper's dim blaze.

ALMERINE.

For the MASSACHUSETTS MAGAZINE.

### The CHARMING FOREST.

HOW lone, how solemn, is this verdant  
wood !

Here contemplation kindly lends her aid,  
To paint soft charms that spring from soli-  
tude,

Amid these oak trees' russet blasting shade.

This seems the haunt of sylphs, and pen-  
sive lovers, [treat ;

The life worn ancient Druids safe re-  
Who love dark caves, and nature's rude  
form'd groves, [be great.

Nor breathe a wish that murmurs to

Here on this elm is *Daphne* deep engrav'd,  
Carv'd by some faithful rustick of the  
plain, [wax'd,

As o'er his head the branches smiling  
Well pleas'd to be the record for her name.

And here a weeping willow, drooping low ;  
And there a bubbling brook runs gently by ;  
And here a Gothic stone erected shows,  
In graves the peasant, and the king must  
lie :

Yon cottage, rising, opens to the view,  
While playful lambskins sport beside the  
door ;

Blest with content, its owner never knew  
The wretched lot that oft attends the poor.

Now there a steeple tow'ring meets the eye,  
Within whose walls the village priest  
imparts

His simple doctrine ; and his efforts try  
To mend their morals, and to form their  
hearts.

Now soft harmony slow fills the vale,  
Ah ! tis the warblers plaintive ev'ning  
song ; [tale,

While seated home each rustick tells their  
Sweet glides the eve, nor ever is too long.

LAVINIA.

For the MASSACHUSETTS MAGAZINE.

### The KEY of the BASTILE,

POTENT key, of lawless pow'r,  
Turning oit at tyrant will ;  
Ruthless guard of mis'ry's tow'r,  
Hast thou had of life thy fill ?

Could each strong retentive ward,  
Keep a faithful true record,  
Of desponding captives bound,  
In the gloomy cell profound :  
Could the massive iron door,  
Op'd but once—and op'd no more—  
Tell of fathers, children, slain  
In oppression's gloomy fane ;  
Melting tear, and bitter sigh  
From the heart or streaming eye,  
Sure had hurried vengeance forth,  
Wrapt in whirlwinds of the north,

Thanks to heaven ! piercing groans  
Shrieks of woe, and hollow moans,  
Issue thro the treach'rous ward ;  
Freedom bids her banners flame ;  
Clarions sound the charge of fame ;  
Gallia wields Columbia's sword.

Instant falls the high rais'd tower ;  
Levell'd is the proud Bastile ;  
Potent key of mighty power !  
Thou hast had of life thy fill.

BELINDA.

To the EDITORS of the MASSACHUSETTS  
MAGAZINE.

GENTLEMEN,

*The following are the effusions of a bleeding  
heart, which sympathizes with an afflicted  
parent in the loss of an only daughter ; and  
if the mantle of charity can veil the errors  
of the artless pen, they are presented for  
publication.*

### The PARENT's LAMENTA- TION.

CEASE, genial life, your kind em-  
brace !

No more those sweet, enchanting smiles,  
Which beam'd from my *Ardelia's* face,  
Enliven day, nor smooth my toils !

Fair, as the rose, in bloom of morn,  
No clouds, o'erhung her natal day ;  
In mildest lustre blush'd the dawn,  
Elysian breath'd its sweetest lay.

Virtue adorn'd her spotless mind ;  
There matchless delicacy shone,  
There every softening charm combin'd,  
And friendship rear'd her heavenly throne,

Compassion's meekest, generous child ;  
As dews refresh the withered plant,  
So from her eyes the tears distill'd,  
Sooth'd all the wretched sons of want.

Those silken moments, pleasing theme,  
Which once could veil life's countless ills,  
No more prolong the golden dream,  
And heaven no longer lends her smiles !

Let myrtles of unfading bloom,  
Fann'd by the sweetest breath of even,  
Entwine her ever sacred tomb,  
And grace the fairest gift of heaven !

PAMELIA.

Cambridge, Dec. 18th, 1790.

To



To the EDITORS of the MASSACHUSETTS  
MAGAZINE.

GENTLEMEN,

THE loss of *Sappho's* odes has been universally lamented in the republick of letters. Only two productions of that elegant poetess have escaped the ravages of time. I transmit to you for publication a translation of one of them. It is addressed to a celebrated beauty of easy virtue, who receiving the addresses of *Charaxus*, *Sappho's* brother, admitted him to an intercourse of fashionable gallantry. At one of their interviews, *Sappho* surprizes the lovers; and in this ode describes the strong, and violent emotions, she suffered on so unfortunate an occasion, and paints them in those lively colours, which have challenged the admiration of ages.

CELADON.

Cambridge, Dec. 16th. 1790.

I.

WELL may the happy youth rejoice,  
Who, to thy arms a welcome guest,  
Hears the soft musick of thy voice,  
And on thy smiles may freely feast.

II.

As Gods above, securely blest,  
He envies not the throne of *Jove*;  
Endearing graces win his breath,  
And sweetly charm him into love.

III.

Ah, adverse fate! unhappy hour!  
With horror, at thy form I start!  
My faltering tongue forgets its power,  
And struggling passions rend the heart!

IV.

Quick flames enkindle in my veins;  
Impervious clouds my eyes surround;  
Deep sighs I heave; wild phrenzy reigns;  
My ears with dismal murmurs sound!

V.

My colour, like the lily, fades,  
Rude tremors seize my throbbing frame,  
A gelid sweat my limbs pervades,  
And strives to quench the vital flame;  
My quivering puffs forgets to play,  
Enrag'd, confus'd, I faint away!

For the MASSACHUSETTS MAGAZINE.

On a LADY's cutting her THUMB.

WHILE innocence in man's pure  
breast remain'd,  
And Eye her blooming paradise retain'd;  
When nature bade her roses sweet expand,  
And fruits ambrosial sprung to court her  
hand; [breeze,  
When flowers grew, fann'd by the gentle  
And rich perfumes were shed from Eden's  
trees; [vale,  
While with soft smiles was clad its grassy  
And plummy life still fearless swam the gale;  
When all the songsters chaunted thro' the  
groves,  
Responsive sung, or coo'd their tender  
loves;

When free from toil our father took his  
meat,

And growths spontaneous crown'd his  
country seat;

Ere liberty was prov'd by its abuse,  
Or woman knew the shining needle's use;  
Before the leaf was vainly misapplied,  
To make her harmless and her guilt to  
hide; [heart,

When calm contentment fill'd her spotless  
Without or fancy's wish, or aid of art;

Then void of care and all the ills of strife,  
That peace was her's which gives to living,  
life. [mirth,

Such was her joy and such her guiltless  
It seem'd that heav'n itself then dwelt on  
earth. [rays,

The moon her light, the sun his cheering  
The earth gave verdure to prolong her days.

But when the snake, destroyer of her soul,  
Gain'd her belief, that all was not the whole;  
Ideal want, the cause of ev'ry pain,  
Rag'd in her blood, and poison'd ev'ry vein.

She rudely reach'd to grasp the shadowy  
boon, [noon!

And midnight wrapt fair bliss's brightest  
The scene is chang'd, distress her bosom  
fills,

And open flies Pandora's box of ills,  
The hasty deed with sorrow spread the  
world,

And all our boast to desolation hurl'd!  
Long liv'd consumptions and the peccant  
rheum,

The open wound or hidden imposthame,  
Or cold catarrhs increase our hapless  
doom.

The cough's loud roar, phthisick's whistling  
noise,

Affails our ears, and all our care employs.  
The quincy too, commission'd with our  
death,

Swells in the larynx and shuts out our breath.  
But should the muse the sickly train pursue  
I fear herself would be infected too.

Yet hence we see, whence all diseases come,  
And learn why *Eloisa* cut her thumb.

LYSANDER.

### The MOUSE's PETITION.

Found in the TRAP where he had been con-  
fin'd all Night.

Parcere subjectis, & debellare superbos.—*Virgil.*

OH! hear a pensive prisoner's prayer,  
For liberty that sighs;  
And never let thine heart be shut  
Against the wretch's cries.

For here forlorn and sad I sit,  
Within the wiry grate;  
And tremble at th' approaching morn,  
Which brings impending fate.

If e'er thy breast with freedom glow'd,  
And spurn'd a tyrant's chain,  
Let not thy strong oppressive force  
A free born mouse detain.

Oh!



Oh ! do not stain with guiltless blood  
Thy hospitable hearth ;  
Nor triumph that thy wiles betray'd  
A prize so little worth.

The scatter'd gleanings of a feast  
My frugal meals supply ;  
But if thine unrelenting heart  
That slender boon deny,

The cheerful light, the vital air,  
Are blessings widely given ;  
Let nature's commoners enjoy  
The common gifts of heaven.

The well taught philosophick mind  
To all compassion gives ;  
Casts round the world an equal eye,  
And feels for all that lives.

If mind, as ancient fables taught,  
A never dying flame,  
Still shifts thro' matter's varying forms,  
In every form the same :

Beware, lest in the worm you crush,  
A brother's soul you find ;  
And tremble, lest thy luckless hand  
Dislodge a kindred mind.

Or, if this transient gleam of day  
Be all of life we share,  
Let pity plead within thy breast  
That little all to spare.

So may thy hospitable board  
With health and peace be crown'd ;  
And every charm of heart felt ease  
Beneath thy roof be found.

So, when destruction lurks unseen,  
Which men, like mice, may share,  
May some kind angel clear thy path,  
And break the hidden snare !

### TO CLARISSA.

**W**HY like a tyrant wilt thou reign,  
When thou may'st rule the willing  
mind ?

Can the poor pride of giving pain  
Repay the joys that wait the kind ?  
I curse my fond enduring heart,  
Which scorn'd, presumes not to be free,  
Condemn'd to feel a double smart,  
To hate myself, and burn for thee.

For the MASSACHUSETTS MAGAZINE.

### AN APOLOGY,

To Miss——, who frowned on the Author  
for calling her an Angel.

**E**NRAPT with charms, almost divine,  
I gaz'd, and wish'd thee, Emma, mine,  
But wish'd ; ah me, in vain.  
I gaz'd, and call'd thee—what I ought ;  
I call'd thee angel—hapless thought !  
The cause of endless pain.

Cease, Emma, cease, frown not again ;  
Cease, nor I'll dare thy beauties name,  
Nor dare again admire ;

Lest, like the nymph\* who wish'd those  
charms,  
The sight alone of heavenly arms,  
I in that frown expire.

CLEON.

\*The story of Semele's unfortunate amour with  
the partner of Juno, is generally known.

For the MASSACHUSETTS MAGAZINE.

### THE LOVE SICK SHEPHERD.

I.

**F**AST by the foot of yonder hill,  
That overlooks the plain,  
Glides swift along a gurgling rill,  
Whose murmurs swell with pain.  
Hark ! did you hear that tender sigh  
Breathe softly through the grove ?  
The gentle zephyrs waft it by  
From Collin, full of love.

II.

The shepherd sits, dull, pensive, sick,  
Indulging keen despair ;  
Now bids the minutes fly more quick,  
Now sings of *Delia* fair.  
He found it once his brightest joy  
O'er mountains high to rove ;  
Felt nought that could his mirth destroy ;  
For then he knew not love.

III.

He sung, he danc'd amid the throng,  
Light tripp'd it o'er the green ;  
All hail'd him as he skip'd along,  
The youth of sprightly mien.  
No warring passions then did reign  
Nor in his bosom move ;  
Not even the delicious pain,  
Of fond delusive love.

IV.

Alas ! his pleasures all how fleet,  
How quick his morning dies,  
How soon his kindest pulses beat,  
And painful throbs arise !  
To evade her charms, her beauties fly,  
Young Collin vainly strove ;  
Else all this melancholly, why ?  
It must be born of love.

V.

While all around taste soft repose  
And sleep the night away,  
No peace his burning bosom knows,  
But all is wakeful day ;  
Without his mate he wails alone,  
Like mourning turtle dove ;  
What language speaks his hollow moan,  
But that of raging love.

VI.

Sometimes the silent nodding trees  
Can witness to his flame,  
In each, his fancy *Delia* sees,  
And calls them by her name.  
What can such fairy phantoms mean,  
Such frantick converse prove ?  
I'm sure 'tis easy to be seen  
To spring from feverish love.

POLYDORE.

The



FOR THE MASSACHUSETTS MAGAZINE.

## The GRASSHOPPER.

Set by E. MANN, of WORCESTER.

First system of musical notation. Treble and bass staves in 6/8 time. The melody is in the treble staff, and the bass staff provides accompaniment. The lyrics are: Lit - tle insect that on high, On a spire of springing

Second system of musical notation. Treble and bass staves in 6/8 time. The melody continues in the treble staff. The lyrics are: grafs, Tip - sy with the morn-ing dew, Free from care thy

Third system of musical notation. Treble and bass staves in 6/8 time. The melody continues in the treble staff. The lyrics are: life doth pa - - - - - ss. Free from care thy life doth pass.

Fourth system of musical notation. Treble and bass staves in 6/8 time. The melody continues in the treble staff. The lyrics are: Sym.

So mayst thou companion sole,  
Please the lonely mower's ear,  
And no treach'rous winding snake,  
Glide beneath, to work thee fear.

As in chirping plaintive notes  
Thou the hasty sun dost chide,  
And with murm'ring musick charm,  
Summer charming to abide.

If a pleasant day arrive,  
Soon a pleasant day is gone ;  
While we reach to seize our joys  
Swift the winged bliss is flown.

Pain and sorrow dwell with us,  
Pleasure scarce a moment reigns ;  
Thou thyself find'st summer short,  
But the winter long remains.

The



# The GAZETTE.

## Domestick Occurrences.

### PRESIDENT WASHINGTON'S SPEECH.

*Fellow Citizens of the Senate,  
and House of Representatives,*

**I**N meeting you again, I feel much satisfaction, in being able to repeat my congratulations on the favourable prospects which continue to distinguish our publick affairs. The abundant fruits of another year have blessed our country with plenty, and with the means of a flourishing commerce. The progress of publick credit is witnessed by a considerable rise of American stock abroad, as well as at home; and the revenues allotted for this and other national purposes, have been productive beyond the calculations by which they were regulated. This latter circumstance is the more pleasing as it is not only a proof of the fertility of our resources, but as it assures us of a further increase of the national respectability and credit; and let me add, as it bears an honourable testimony to the patriotism and integrity of the mercantile and marine part of our citizens. The punctuality of the former in discharging their engagements, has been exemplary.

In conforming to the powers vested in me by the acts of the last session, a loan of 3,000,000 of florins, towards which some provisional measures had previously taken place, has been completed in Holland. As well the celerity with which it has been filled, as the nature of the terms (considering the more than ordinary demand for borrowing, created by the situation of Europe) give a reasonable hope that the further execution of those powers may proceed with advantage and success. The Secretary of the Treasury has my directions to communicate such further particulars as may be requisite for more precise information.

Since your last sessions, I have received communications by which it appears, that the district of Kentucky, at present a part of Virginia, has concurred in certain propositions contained in a law of that state, in consequence of which the district is to become a distinct member of the Union; in case the requisite sanction of congress be added. For this sanction application is now made. I shall cause the papers on this very important transaction to be laid before you. The liberality and harmony with which it has been conducted, will be found to do great honour to both the parties; and the sentiments of warm attachment to the Union and its present Government, expressed by our fellow citizens of Kentucky, cannot fail to add an affectionate concern for their particular welfare, to the great national impressions under which you will decide on the case submitted to you.

It has been heretofore known to Congress, that frequent incursions have been made on our frontier settlements by a certain banditti of Indians, from the northwest side of the Ohio. These, with some of the tribes dwelling on and near the Wabash, have of late been particularly active in their depredations; and, being emboldened by the impunity of their crimes, and aided by such parts of the neighbouring tribes as could be seduced to join in their hostilities, or afford them a retreat for their prisoners and plunder, they have, instead of listening to the humane invitations and overtures made on the part of the United States, renewed their violences with fresh alacrity and greater effect. The lives of a number of valuable citizens have thus been sacrificed, and some of them under circumstances peculiarly shocking, whilst others have been carried into a deplorable captivity.

These aggravated provocations rendered it essential to the safety of the western settlement, that the aggressors should be made sensible that the government of the Union is not less capable of punishing their crimes, than it is disposed to respect their rights and reward their attachments. As this object could not be effected by defensive measures, it became necessary to put in force the act which empowers the President to call out the militia for the protection of the frontiers: And I have accordingly authorized an expedition, in which the regular troops in that quarter are combined with such drafts of militia as were deemed sufficient. The event of the measure is yet unknown to me. The Secretary at War is directed to lay before you a statement of the information on which it is founded, as well as an estimate of the expense with which it will be attended.

The disturbed situation of Europe, and particularly the critical posture of the great maritime powers, whilst it ought to make us more thankful for the general peace and security enjoyed by the United States, reminds us at the same time of the circumspection with which it becomes us to preserve these blessings. It requires also that we should not overlook the tendency of a war, and even of preparations for a war among the nations most concerned in active commerce with this country, to abridge the means, and thereby at least enhance the price of transporting its valuable productions to their proper markets. I recommend it to your serious reflections, how far, and in what mode, it may be expedient to guard against embarrassments from these contingencies, by such encouragements to our own navigation as will render our commerce and agriculture less dependant on foreign bottoms, which may fail us in the very moment



ment most interesting to both of these great objects. Our fisheries, and the transportation of our own produce, offer us abundant means for guarding ourselves against this evil.

Your attention seems to be not less due to that particular branch of our trade which belongs to the Mediterranean. So many circumstances unite in rendering the present state of it distressful to us, that you will not think any deliberations misemployed which may lead to its relief and protection.

The laws you have already passed for the establishment of a Judiciary System, have opened the doors of justice to all descriptions of persons. You will consider in your wisdom, whether improvements in that system may yet be made; and particularly whether an uniform process of execution on sentences issuing from the Federal Courts, be not desirable through all the states.

The patronage of our commerce, of our merchants and seamen, has called for the appointment of Consuls in foreign countries. It seems expedient to regulate by law the exercise of that jurisdiction and those functions which are permitted them, either by express convention, or by a friendly indulgence in the places of their residence. The Consular Convention too, with his Most Christian Majesty, has stipulated in certain cases, the aid of the national authority to his Consuls established here.—Some legislative provision is requisite, to carry these stipulations into full effect.

The establishment of the militia—of a mint—of standards of weights and measures—of the post office and post roads, are subjects, which (I presume) you will resume of course, and which are abundantly urged by their own importance.

*Gentlemen of the House of Representatives,*

The sufficiency of the revenues you have established, for the objects to which they are appropriated, leaves no doubt, that the residuary provisions will be commensurate to the other objects, for which the publick faith stands now pledged. Allow me moreover to hope, that it will be a favourite policy with you, not merely to secure a payment of the interest of the debt funded, but as far, and as fast, as the growing resources of the country will permit, to exonerate it of the principal itself.—The appropriation you have made of the Western lands explains your disposition on this subject: And I am persuaded, that, the sooner that valuable fund can be made to contribute, along with other means, to the actual reduction of the publick debt, the more salutary will the measure be to every publick interest, as well as the more satisfactory to our Constituents.

*Gentlemen of the Senate,  
and House of Representatives,*

In pursuing the various and weighty business of the present session, I indulge the fullest persuasion, that your consultations

will be equally marked with wisdom, and animated by the love of your country. In whatever, belongs to my duty, you shall have all the cooperation which an undiminished zeal for its welfare can inspire. It will be happy for us both, and our best reward, if, by a successful administration of our respective trusts, we can make the established government more and more instrumental in promoting the good of our fellow citizens, and more and more the object of their attachment and confidence.

(Signed) GEORGE WASHINGTON.  
*United States, December 8, 1790.*

*Translation of a letter, addressed to the PRESIDENT and CONGRESS of the United States of America, from the COMMONALTY of PARIS, and which was accompanied with 25 copies of the Abbe FAUCET's Eulogy on Dr. FRANKLIN.*

THE news has reached our ears.—FRANKLIN is no more! FRANKLIN, the Citizen of the world!—All nations are indebted to him for instruction in every branch of science; they are all bound to participate in the grief occasioned by this common loss. But the assembly of the Representatives of the Commonalty of our Capital, thinking it their duty, in addition to the general mourning, to pay to his memory a further tribute of honour, have ordered, by a publick decree, that the virtues and talents of this great Philosopher should be perpetuated to distant ages, in a publick and solemn Eulogy—the first of the kind ever bestowed by our nation on civil worth.

By order of the Assembly, I transmit it to your hands, and with the most lively sensations of pleasure, embrace the opportunity of paying due homage to a body of men, who not only possess, but are justly entitled to enjoy the sweets of Liberty.

May the approbation of your Assembly attend as well the present itself, as the fraternal and respectful sentiments, with which

I am, Mr. President, and Gentlemen, your most obedient humble servant,

BENIERE.

*Doctor of the Sorbonne, Vice President of the National Assembly, and President of the Commonalty of Paris.*

*To THE PRESIDENT and CONGRESS of the United States.*

NEW YORK, Dec. 18.

*Extract of a letter from Georgia.*

“Our friend, General Wayne, has received the Medal voted by Congress on the taking of Stony Point: It is of gold, and finely executed. On one side it represents the Goddess of Liberty, presenting a wreath of laurel to an American Officer, with this inscription: “ANTONIO WAYNE DUXE EXERCITUS—COMITA AMERICANA.” On the other is a striking representation of the assault of Stony Point, with this inscription: “STONY POINT EXPUGNATUM XV. JUL. 1779.” What adds



adds much to the feelings of Gen. Wayne, is the letter from our beloved President, in these words:

"SIR,

"You will receive with this, a medal struck by order of the late Congress, in commemoration of your much approved conduct in the assault of *Stony Point*, and presented to you as a mark of the high sense which your country entertains of your services upon that occasion. The Medal was put into my hands by Mr. *Jefferson*, and it is with singular pleasure that I now transmit it to you.

"I am, with very great esteem, your most obedient servant,

GEORGE WASHINGTON."

PHILADELPHIA, December 15.

Yesterday Lieut. Denny, of the Federal Army, arrived from Head Quarters, Fort Washington, with dispatches from Gen. St. Clair, and Gen. Harmar—to the Secretary at War.

By the following official information, received at the War Office, it appears that the grand object of the expedition against the Indians has succeeded, notwithstanding the reports to the contrary.

Head Quarters, Fort Washington,

SIR, Nov. 4, 1790.

I have the honour to inform you, that on the 29th of September I marched with 320 federal troops and 1133 militia—total 1453; after encountering a few difficulties we gained the Miami Village: It was abandoned before I entered it, which I was very sorry for. The villanous traders would have been a principal object of attention. I beg leave to refer you to my orders which are enclosed. The substance of the work is this, our loss was heavy, but the head quarters of iniquity were broken up—at a moderate computation, not less than 100 or 120 warriors were slain, and 300 log houses and wigwams burned. Our loss about 180. The loss of Major Wylls and Lieut. Frothingham, of the Federal Troops, and a number of valuable militia officers, I sincerely lament.

(Signed)

JOS. HARMER, Lt. Col.  
Com. 1st U. St. Regiment.

To the Hon. Major General Knox.

Return of the killed and wounded, upon the expedition against the Miami towns, under the command of Brigadier General Harmar.

Head Quarters, Fort Washington,  
Nov. 4, 1790.

Killed of the Federal Troops.

1 Major, 1 Lieutenant, 73 rank and file; total 75.

Wounded—3 rank and file.

Killed of the Militia.

1 Major, 3 Captains, 2 Lieutenants,

4 Ensigns, 98 rank and file; total 108.

Wounded—2 Lieutenants, 1 Ensign,

25 rank and file; total 28.

Total killed, 183—wounded, 31.

Vol. II. Dec. 1790.

4 Z

Killed of the Federal Troops.

Major Wylls, and Lieutenant Frothingham.

Killed of the Militia.

Major Fountain—Captains Thrap, Scot, and M'Murray.—Lieutenants Clark and Rogers.—Ensigns Sweet, Bridges, Higgins, and Threlkeld.

Wounded—Lieuts. Sanders & Worley, Ensign Arnold.

(Signed) JOS. HARMAR, Brig. Gen.

On the 7th inst. there was a *Levee* at the house of the President of the United States, at which were present his Excellency the Vice President, and many Members of both Houses of Congress, several of the Heads of departments, besides a number of respectable private characters.—*Ignatius Palyart*, Esq; Consulgeneral from Her Most Faithful Majesty, the *Queen of Portugal*, was presented (at the *Levee*) to the President of the United States, by the Hon. *Thomas Jefferson*, Secretary of State.

#### INTERNAL NAVIGATION.

We hear that at a meeting held at Newmarket, in the county of Shenandoath, Virginia, to form a plan for opening the channel of the river Shenandoath, it was resolved that commissioners be appointed to examine the waters from the head of the proposed river, to the Patowmac, to judge of the practicability of opening a channel for loaded boats, and form an estimate of the expense. The expense of the examination to be paid by a subscription raised in several counties that would be immediately benefited by such a work.

NEWBURYPORT, December 15.

In this town, according to the late enumeration, the whole number of inhabitants amounts to 4837. The Dwelling Houses are 616. According to an enumeration taken in 1784, the number of inhabitants was 4113 and the Dwelling Houses 430.—The whole town measures but 620 acres, about 400 of which is taken up for Pastures, Streets, &c. Its greatest length is one mile and a half, and about half a mile in breadth.

The town of Salem contains 7921 inhabitants, Marblehead, 5660, Beverly, 3290, Danvers, 2425, Lynn, 2295, Manchester 965, Middleton, 682, Wenham, 502, Lynnfield, 491, Newbury, 3972, Gloucester, 5317, Ipswich, 4562, Andover, 2263, Rowley 1772, Bradford, 1371, Boxford, 925, Topsfield, 780, Salisbury, 1778, Amesbury, 1805, Haverhill, 2402, and Methuen, 1293.

BOSTON, DECEMBER.

COLUMN on BEACON HILL.

The Column which has lately been erected on *Beacon Hill*, by the subscription of a number of the inhabitants of this town, is a plain column of the *Doric* order, raised on its proper pedestal, and substantially built of brick and stone.—On each side of the pedestal is an inscription adapted to render the column of use in commemorating the leading events of the American Revolution



—as well as an ornament to the Hill, and a useful landmark.

From the advanced season of the year, and its exposed situation, it has been found impossible to complete it until the spring, when it is to be incrufted with a white cement, and a large Eagle of wood, gilt, supporting the American arms, is to be placed above.

The whole height of this Column, including the Eagle, will be 60 feet.—The diameter of the Column is 4 feet, and of the Pedestal 8 feet.

*Inscription on the South side.*

To commemorate  
that **TRAIN OF EVENTS**,  
which led  
to the **AMERICAN REVOLUTION**  
and finally secured  
**LIBERTY and INDEPENDENCE**,  
to the **UNITED STATES** ;  
This **COLUMN** is erected  
by the voluntary contribution  
of the **CITIZENS**  
of **BOSTON**.  
**MDCCLXXC.**

*On the West side.*

Stamp Act passed 1765, repealed 1766.  
Board of customs established 1767.  
British Troops fired on the inhabitants  
of Boston, March 5, 1770.  
Tea Act passed 1773.  
Tea destroyed in Boston, Dec. 16.  
Port of Boston shut and guarded June 1,  
1774.  
General Congress at Philadelphia, Sept. 5.  
Provincial Congress at Concord, Oct. 11.  
Battle at Lexington, April 19, 1775.  
Battle at Bunker hill, June 17.  
**WASHINGTON** took command of the  
Army, July 2.  
Boston evacuated, March 17, 1776.  
Independence declared by Congress  
July 4.  
**HANCOCK**, President.

*On the North side.*

Capture of Hessians at Trenton, Decem-  
ber 26, 1776.  
Capture of Hessians at Bennington, Au-  
gust 16, 1777.  
Capture of British Army at Saratoga, Oc-  
tober 17.  
Alliance with France, Feb. 6, 1778.  
Confederation of the United States, form-  
ed, July 9.  
Constitution of Massachusetts, formed,  
1780.  
**BOWDOIN**, President of Convention.  
Capture of British Army at York, Octo-  
ber 19, 1781.  
Preliminaries of Peace, Nov. 30, 1782.  
Definitive Treaty of Peace, Sept. 10, 1783.  
Federal Constitution, formed September 17,  
1787,  
and Ratified by the United States, 1787  
to 1790.

New Congress assembled at New York,  
April 6, 1789.

**WASHINGTON** inaugurated President,  
April 30.

Publick Debts Funded, August 4, 1790.

*On the East side.*

**AMERICANS !**

While from this **EMINENCE**,  
scenes of **LUXURIANT FERTILITY**,  
of flourishing **COMMERCE**,  
and the abodes  
of **SOCIAL HAPPINESS**,  
meet your view,  
Forget not **THOSE**,  
who, by their exertions,  
have secured to you  
these **BLESSINGS**.

*Extract of a letter from Dr. PRICE, to a  
Gentleman in Philadelphia, Dated June  
19th, 1790.*

"DEAR SIR,

"I am hardly able to tell you, how kind-  
ly I take the letters, with which you favour  
me. Your last, containing an account of  
the Death of our excellent friend, Dr.  
FRANKLIN, and the circumstances attend-  
ing it, deserves my particular gratitude.  
The account which he has left of his life,  
will shew, in a striking example, how a  
man, by talents, industry, and integrity,  
may rise from obscurity, to the first emi-  
nence and consequence in the world ; but  
it brings his history no lower than the year  
1757, and I understand, that, since he sent  
over the copy, which I have read, he has  
been able to make no addition to it. It is  
with a melancholy regret, I think of his  
death ; but to death we are all bound by  
the irreversible order of nature, and in look-  
ing forward to it, there is comfort in being  
able to reflect, that we have not lived in  
vain, and that all the useful and virtuous  
shall meet in a better country, beyond the  
grave. Dr. FRANKLIN, in the last letter  
I received from him, after mentioning his  
age and infirmities, observes, that it has  
been kindly ordered by the author of nature,  
that, as we draw nearer to the conclusion of  
life, we are furnished with more helps to  
wean us from it, among which, one of the  
strongest is the loss of dear friends. I was  
delighted with the account you gave, in  
your letter, of the honour shewn to his  
memory at Philadelphia, and by Congress ;  
and yesterday I received a high additional  
pleasure, by being informed, that the Na-  
tional Assembly of France had determined  
to go into mourning for him. What a  
glorious scene is opening there ! The an-  
nals of the world furnish no parallel to it.  
One of the honours of our departed friend  
is, that he has contributed much to it."

On the 7th inst. the ship Sampson, Cap-  
tain Moore, arrived at Baltimore from  
London.—In this vessel came passengers,  
the Right Rev. Doctor John Carroll, lately  
consecrated Bishop of the Catholick See in  
America,



America, and two other Clergymen. Also the Right Rev. Dr. James Madison, the Protestant Episcopal Bishop of Virginia, lately consecrated by his Grace the Archbishop of Canterbury.

We are informed that the *American Academy of Arts and Sciences*, have chosen the Hon. JOHN LOWELL, Esq; to deliver an Oration before them on the occasion of the death of their late, honoured President, Mr. BOWDOIN. This Oration will be delivered in publick at the Meeting house in Brattlestreet on Wednesday the 26th of January next, being the day appointed for their next statute meeting.

At a semiannual Meeting of the *Humane Society*, held at the Senate Chamber, December 14, 1790, a letter was communicated from Dr. William Wilkins, of Billerica, giving an account of the revivification, by the application of the means recommended by the Society, of Mr. John Moulton, of Stratham, N. H. a young man about 18 years of age, who had lain in the water, under a wheel, near an hour. The operation on him was continued an hour and a quarter—and in three hours he was so far recovered as to be able to give an account of his falling into the water. Dr. Wilkins informs, in his letter, that he saw Moulton the 24th of July last, and that then he enjoyed fine health, and pursued his business with ease and alacrity.

In the county of Essex are 57,908 inhabitants. In the county of Hampshire 51,711.

An English paper says, a most extraordinary bridge has been built over the river Foyle, at Londonderry, which is about nine hundred feet wide, and forty feet deep at high water; this bridge joins the city and county. This immense pile was constructed by Mr. COX, an American, who with twenty of his countrymen, and a few labourers, completed this bridge, with fifty eight arches, all of American oak, in five months—not a log of this wood having been imported before the first of May. N. B. The river was surveyed by the late Mr. Milne, last summer, who declared that a bridge there was impracticable. The cost was about 15000l.

The celebrated Mr. Bruce, whose travels into Abyssinia, have lately been published, gives an account of the sources of the Nile, which never had been before traced by any traveller, nor was the world in possession of any satisfactory account of its origin. It may however be observed, that his discoveries confirm the conjectures of some former travellers, who had supposed that the head of that famous river, like that of most others, determined in inconsiderable springs and rivulets.

#### APPOINTMENTS.

The President of the United States, by and with the advice and consent of the Senate, has been pleased to make the following appointments.

ROBERT MORRIS, to be Judge of the District of New-Jersey, in place of David Brearley, deceased.

JOHN HETH, of Virginia, Ensign in the troops of the United States, in place of Richard Archer, who has declined his appointment.

JOHN SITGREAVES, Judge of the District of North Carolina, in place of John Stokes, deceased.

William Hill, Attorney for the United States in the district of North Carolina, in place of John Sitgreaves.

ZACHARIAH ROWLAND, Surveyor of the port of Richmond, in the state of Virginia, in place of Corbin Braxton, who has resigned his appointment. And

JEREMIAH NICOLS, Collector of the port of Chester, in the state of Maryland, in the place of John Scott, deceased.

INSTALLED.—At Dudley, Rev. Joshua Johnson.

#### MARRIAGES.

MASSACHUSETTS. In Boston, Mr. Samuel Payton, of Charlestown, to Miss Grace Welch; Mr. Ebenezer Tileston to Miss Sarah Marston; Mr. Samuel Smith to Mrs. Abigail Pittingill; Mr. John Pike to Miss Polly Hide.—At Hingham, Rev. Dr. Howard of Boston to Miss Jerusha Gray.—At Dorchester, Mr. Samuel Withington to Miss Lucy Tileston.—At Pownallborough, Arthur Lithgow, Esq; to Miss Martha Bridge.—At Bridgewater, Mr. John Cook to Miss Sally Lathrop.

NEWHAMPSHIRE. At Portsmouth, the Hon. le Sieur Jean Toscan, Vice Consul of France, to Miss Elizabeth Parrot; William Boyd, Esq; to Miss Susannah Martyn; Capt. John Wardrobe to Miss Nancy Wentworth.—At Hampton Falls, Hon. David Sewall, Esq; to Miss Elizabeth Langdon.

RHODEISLAND. At Providence, Mr. Thomas Lippitt to Miss Betsey Chace.

NEWYORK. In the city, Hon. John Vining, Representative in Congress from Maryland, to Miss Seton; Mr. Prosper Wetmore to Miss Catharine McEuen.

PENNSYLVANIA. At Philadelphia, Mr. Richard Potter to Miss Miercken.

SOUTHCAROLINA. Dr. James Moultrie to Miss Catharine Moultrie.

#### DEATHS.

MASSACHUSETTS. In Boston, Mrs. Phebe Cook, aged 39; Mr. John Fenno, aged 84; Miss Lettice M'Neil, aged 51; Miss Sally Campbell, aged 14; Capt. Thomas Cathwright, aged 67; Mrs. Elizabeth Bordman; John Scollay, Esq; aged 79; Mrs. Sarah Kneeland, aged 39; Mrs. Lydia Lyon, aged 40; Miss Hannah Hawkins, aged 23; Mr. John Druett, aged 48; Mrs. Patty Taylor.—On Boston Light House Island, Mr. Adam Knox, aged 81.—At Lexington, Deacon Jonas Stone, aged 80.—Mrs. Sarah Glover, aged 80.—At Bolton, Mr. Shrimpton Hunt, aged 69, late of Boston.—



At Northyarmouth, Mrs. Elizabeth Gilman.—At Dorchester, Mr. Edward Clap.—At Springfield, Miss Polly Bond.—At Milton, Mr. Abijah Smith, aged 90.—At Falmouth, Mrs. Eunice Quinby, aged 28.—At Charlestown, Mrs. Catharine Whittemore, aged 80.—At Bridgewater, Mrs. Deliverance Packard, aged 84.—At Leicester, Capt. Ephraim Mower, aged 68.—At Westborough, Mrs. Mary Godfrey, aged 40.—At Sturbridge, Mrs. Submit Walker, aged 82.—At Oxford, Mr. Samuel Jenkinson, aged 57.—At Salem, Mrs. Lee, aged 80; Mrs. Mary Whitefoot, aged 108; Mrs. Abigail Downing.—On the coast of Guinea Capt. Wingate Newman.—At Portau Prince, Mr. Joseph Newall.—At Cape Francois, Mr. Thomas Greenough.—At Auxcayes, Capt. William Bradbury, all of Newburyport.—At Newburyport, Mr. Robert Murray, aged 91; Mrs. Rebecca Jenkins.—At Brimfield, Mr. Thomas Hinckley.—At Shrewsbury, Mr. Amos Parker, aged 68.—At Williamstown, Mr. Daniel Hazleton, aged 26.—At Sheffield, Miss Cynthia Heikok.

NEW HAMPSHIRE.—At Portsmouth, Mrs. Nancy Hubbard, aged 67.

RHODE ISLAND.—At Newport, Mrs. Mary Channing, aged 81.—At Providence, Capt. Joseph Bucklin.

NEW YORK.—At his seat on Hudson

River, manor of Livingston, Hon. Robert Livingston, Esq.

VIRGINIA.—At Alexandria, Mr. John Summers, aged 103. He has left near 400 descendants.—Negro Tom, the famous African Calculator, aged 80.

MARYLAND.—Hon. Daniel of St. Thomas Jenifer, Esq; aged 67; Mrs. Mary Newlin, aged 101.

SOUTH CAROLINA.—At Charleston, Dr. Bedford Williams.

NORTH CAROLINA.—At Fayetteville, Hon. John Stokes, District Judge.

GEORGIA.—Lieut. Fowler, of the Federal army.

#### FOREIGN DEATHS.

At Halifax, Mrs. Martha Howe, aged 51, consort of Mr. John Howe, Printer.

At St. John's, New Brunswick, Miss Isabella Upham.

In England, Mrs. Frances Barton, aged 107. She had practised widowery upwards of 80 years.—She remembered dancing when a girl, at a merry making, on occasion of the Revolution in 1688.—The husband of the above old lady was sexton of the parish church 70 years; and this ancient pair frequently boasted that she had brought into the world, and he had buried the parish twice over!

#### METEOROLOGICAL OBSERVATIONS, for DECEMBER, 1790.

D.	Barometer.			Thermometer.			Wind.	Weather.
	7 A.M.	1 P.M.	9 P.M.	7 A.M.	1 P.M.	9 P.M.		
1	30 09	30 11	30 06	17	35	20	NW.	Fair.
2	29 92	29 84	29 76	13	37	29	W. SW.	Hazy, Cloudy.
3	23	28 09	08	36	33	30	NE. NW.	Rain. St. Cloudy.
4	12	29 09	29 00	21	30	5	NW. W.	Fair. Haz. Clou.
C	06	11	33	19	5	23	W.	Haz. Fair. Clou.
6	49	50	47	10	5	20	W. SW.	Fair, Cloudy.
7	63	85	30 06	15	10	5	NW.	Fair.
8	30 27	30 31	40	—2	9	5	NW.	Fair.
9	50	50	46	—2	17	18	NW.	Cloudy.
10	23	16	09	26	39	5	S.	Cloudy.
11	29 99	29 96	29 96	36	40	35	S.	Cl. Rain, Foggy.
C	64	44	64	37	5	33	N. NW.	Rain, Fair.
13	67	61	56	23	5	38	S.	Fair.
14	57	61	70	28	5	38	W.	Hazy, Cloudy.
15	90	96	30 06	15	22	5	NW.	Fair.
16	92	66	29 49	13	14	16	NW.	Clou. Snow, Cloudy.
17	55	55	60	11	5	21	SW.	Fair.
18	56	57	81	—2	14	5	W.	Fair.
C	30 07	30 04	00	—13	8	5	W. SW.	Fair, Haz. Cl. Snow.
20	29 77	29 78	84	14	31	5	S. SW.	Cloudy, Hazy.
21	84	75	61	23	5	25	W. N.	Cloudy, Snow St.
22	66	78	90	8	14	11	NW.	Fair.
23	67	59	58	17	33	27	SW.	Fair.
24	30 00	30 11	30 21	10	5	13	N. NW.	Hazy, Fair, Hazy.
25	13	29 99	29 85	8	12	10	N. N. W. N.	Snow.
C	29 58	58	59	11	17	7	N. NW.	Cloudy, Snow, Cl.
27	55	61	75	14	21	10	W.	Cloudy, Fair.
28	78	80	76	2	5	17	W.	Cloudy, Fair.
29	55	46	56	5	32	26	S. SW.	Cloudy, Fair.
30	80	88	98	7	5	13	NW.	Fair.
31	95	86	81	6	10	14	N. W. N.	Cl. Snow St.





# I N D E X

To the **ESSAYS, LETTERS, PERIODICAL PAPERS,**  
and **MISCELLANEOUS MATTER.**

A.	B.
<b>ARCH</b> , Triumphal, and Colonnade, at Boston, Description of, 3	<b>Belief</b> , Religious, of the Tribes in Guiana, 19
<b>Ambition</b> , an Allegory, 7	<b>Babler</b> , the, 27, 89, 173, 232, 263, 363, 388, 485, 541, 616, 644, 752
<b>Artificial</b> and Natural Society, 8	<b>Bouquet</b> , the, 56, 116, 182, 246, 308, 370, 436, 499, 563, 630, 694, 760
<b>Anecdote</b> , the Musical Pigeon, 28	<b>Belinda</b> , Story of, 71
——, Historical, 32, 712	<b>Beauty</b> , Chastity an Ornament to, 131
—— of Dr. Goldsmith, 51	<b>Brandy</b> , Singular Mode of Distilling, in Sweden, 244
—— of an Illustrious Chiese, 236	<b>Bisson</b> , or Bull, Eastindian, Natural History of, 277
—— of a Ventriloquist, 359	<b>Bounty</b> Rewarded, or the Worthy Soldier, 391, 457
—— of an Ancient Warrior, <i>ibid.</i>	<b>Bull</b> Baiting, in Spain, Account of, 414
——, Curious, of Sterne, 392	<b>Butterflies</b> , on the Beauty and Variety of, 425
<b>Age</b> , Old, on, 29	<b>Bridge</b> , Malden, Description of, 515
——, disparity of, improper in Matrimony, 89	<b>Bradshaw</b> , President, Epitaph upon, 519
——, the Golden, 406	<b>Blood</b> Letting, Instance of Difficulty in, 528
<b>Air</b> , on the Free Use of, 30	<b>Bastile</b> , exact Representation of its Key, 584
<b>Apologue</b> , the Gamesters, 35	<b>Benevolus</b> , a Character, 663
<b>American</b> Natural History, 38, 104	<b>Bird</b> Catching, Manner of, in Orkney Isles, 707
<b>Animals</b> and Vegetables, Analogy between, 86, 138	<b>Beings</b> , Invisible, Evil, on, 747
<b>Allegory</b> , or the School of Reason, 90, 141	<b>Bachelor's</b> Island, Description of, 747
<b>Arabian</b> Hospitality, 104	C.
<b>Anna</b> , a Fragment, 179	<b>Correspondents</b> , Acknowledgments to, 2, 66, 130, 194, 258, 322, 386, 448, 514, 578, 642, 706
<b>Alps</b> , Mr. de Saussure's Visit to, 151, 212	<b>Colonnade</b> , and Arch Triumphal, at Boston, Description of, 3
<b>Affectation</b> , Strictures upon, 179	<b>Collection</b> , the, 15, 111, 163, 227, 305, 369, 390, 489, 553, 589, 691,
<b>Adelaide</b> , or the Lovely Rustick, 195	<b>Ceremonies</b> and Religious Belief of the Guianese, 19
<b>Antiparos</b> , Grotto of, described, 198	<b>Character</b> , a, 31
<b>Apparitions</b> , on, 199	——, Contrasted, 46
<b>Anti</b> Suicide, 237	——, Collegiate, 226
<b>Animals</b> , how they accumulate Poisons, 243	<b>Criticism</b> , Mrs. Warren's, on Lord Chesterfield's Letters, 36
<b>Avarice</b> , 292	<b>Commanders</b> , Naval, Extraordinary Behaviour of, 72
<b>Agriculture</b> , on, 301	<b>Cosmeticks</b> , on the Use of, 83
——, Importance and Profits of, 409	<b>Ceremonies</b> , Titles, and Preeminence, Reflections on, 94
<b>Affliction</b> , the Child of, 349	<b>Court</b> House, in Salem, Description of, 131
<b>Aulicus</b> , or the Would be Courtier, 460	<b>Chastity</b> , an Addition to Beauty, <i>ibid.</i> Constitution
<b>Ancient</b> and Modern Manners, Humorous Comparison between, 494	
<b>Almerine</b> and Shelimah, a Fairy Tale, 539, 585	
<b>Amelia</b> to Adelaide, 604, 668	
<b>Adelaide</b> to Amelia, 605, 670	
<b>Address</b> , Masonick, 612	
<b>Activity</b> , and Enterprize, a Stimulus to, 713	
<b>Alveradan</b> , the Story of, 728	
<b>America</b> , Classical Allusions to, considered, 741	



- Constitution of France, Preliminary to the, 164, 219  
 Cutting, Margaret, Account of, 172  
 Cleopatra, a striking Picture of, 177  
 Captive, the, or Henry, a Fragment, 178  
 Chinese, Singular Custom of, 199  
 Criticism, Illiberal, Thoughts upon, 214  
 Chinese, Illustrious, Anecdote of, 236  
 Children, on the Domestick Education of, 275  
 Composition, Epigrammatick, Thoughts upon, 283  
 Comets, on, 284  
 Catgut, Charles, to Kitty Crotch-  
 et, 307  
 Colleges, at Cambridge, Description of, 323  
 ———, Commencement at, 431  
 Clock and Clock House, at Strasbourg, Account of, 339  
 Contrast, the, 344, 398  
 Cyder Making, Crocker's Essay on, 449  
 Ceremony, Naval, at passing the Tropick, 455  
 Courtier, the Would be, or Aulicus, 460  
 Cabot, Sebastian, the Life of, 467  
 Coffee Plant, Introduction of, to the Westindies, 525  
 Circumstances, Disparity of, Incompatible with Friendship, 541  
 Contrast, American Comedy, two Scenes from, 581  
 Christ, the Description of his Person, 646  
 Creation, Reflections on the Unbounded and Astonishing Scenes of, 666  
 Ceremonies, Religious, among the Welch, 725  
 Covetousness Punished, or Alveradan, 728  
 Constantine, the Emperor, his Character, 729  
 Classical Allusions respecting America, considered, 741  
 D.  
 Dissertation on the Perpetual Notion, 7  
 Dreamer, the, 50, 107, 170, 295, 417, 518, 682  
 Dargle and Waterfall, in Ireland, Description of, 54  
 Dialogue, on the Use of Cosmetics, 83  
 Devotion, on the Nature and Happy Effects of, 110  
 Drefs, English, Curious Account of, in the 14th Century, 151  
 ———, Strictures on a Young Lady's, 407  
 Discontent, Causeless, Thoughts upon, 214  
 Davis's Strait Whale Fishery, Account of, 250  
 Daughter, the Injured, 232  
 Dignity of Female Manners, 234  
 Dews, on, 288  
 Deaf and Dumb Persons, Sagacity of, 357  
 Dumbness, Periodical, Extraordinary Account of, 522  
 Dryden, Prosaick Beauties of, 519  
 Dissimulation and Simulation, 526  
 Dog, Instance of Memory, Remarks upon Dr. Beattie's Account of, 660  
 Deaths, 63, 127, 191, 255, 320, 384, 447, 511, 576, 640, 704, 772  
 E.  
 Equality of the Sexes, Essay on, 132, 223  
 Eustace, Dr. his Letter to Rev. Mr. Sterne, 238  
 Education, Domestick, of Children, Essay on, 275  
 Envy, on, 286  
 Explanation Timothy 5th chap. 17th ver. 306  
 Empire, or Power, Reflections on, 351  
 Electricity, Effects of, on Meat, 356  
 Example, the Force of, 453  
 Education, Importance of a Virtuous one, 481  
 Euphrosyne, or the Fair Reformed, 644  
 European, the Fickle, 727  
 Europe, Historical and Political Notices concerning, 734  
 F.  
 Franklin, Letters to Dubourg, 30, 235  
 ——— to Webster, 353  
 ——— to P. Franklin, 412  
 Frivola, History of, 20  
 Felucca, the, 26  
 Florio, an Affecting Story, 44  
 Folly of Studying Every Thing, 50  
 Fair Sex, on the, 55  
 Fortune and Nature, the Temple of, 97  
 Festival, Grand, in Honour of Shakespeare, 102  
 Fidelity, Remarkable Instance of, 147  
 Fishery, Davis's Strait, Account of, 230  
 France,



France, Constitution of, Preliminary to,	164, 219
Franklin, Dr. Benjamin, some Account of,	259
Felo dese,	181
Feloniadese,	303
Fair Sex, Address to, in Humble Life,	366
Friend, the Modern,	471
Friendship, Essay on,	492
Friendship and Ingratitude,	596
Families, the Heads of, their Station Important,	608
Fordyce, Dr. Extract from his Sermons,	616
Fenelon, Letter to Louis XIV.	620, 652
Fair, the, Reformed, or Euphrosyne,	644
Feast of Souls, Description of,	712
Finger, next to the Middle, its Excellency,	740
G.	
Gazette, the, 62, 125, 190, 254, 316, 378, 444, 507, 572, 637, 702, 767.	
Guiana, Tribes of, their Religious Beliet and Ceremonies,	19
Gamesters, the, an Apologue,	35
Goldsmith, Dr. Anecdotes of	51
Groupe, the Discontented,	67
Gentleman, Portuguese, History of,	155
Grotto, of Antiparos, described,	198
Grifgris and Mumbo Jumbo, African Superstitions, Account of,	326
Gadfden, Governour, Heroick Speech of,	455
Gravity, on the Action of,	554
Glory, on,	648
Gypsies, Family Employments and Economy of,	679, 720
H.	
History, Extracts from,	9
——, Irish, Fragment of,	16, 99, 168, 215
——, of Frivola,	20
——, Natural, American,	38, 104
——, Foreign,	277
——, of Cyrillo Padovano,	48
Hospital, Christ's, Account of,	33
Hamet, or Insufficiency of Luxury to Attainment of Happiness,	74
Husband, Superannuated, Story of,	89
Hospitality, Arabian,	104
Henry, or the Captive,	178
Historian, Statesman and Patriot, Chinese, Account of,	238
Hope, on,	242
Hulton, Henry, Esq. Memoirs of,	327

Harvard, Thoughts on its Rising Glory,	365
Happiness, Conjugal and Domestick,	393
Heroine, the Saxon,	456
Health Drinking, on the Origin and Abolishment of,	587
Hareth, an Arabian Poem,	674
Hermitefs, or the Fair Secluder,	689
Happiness, Domestick, Essay on,	595
Habit and Custom, Essay on,	677
I.	
Ink, Sympathetick, Method of Making,	209
Island, a certain one, and Inhabitants, Allegorically Described,	228
Indolence, Dissuasions from,	282
Intrigue, Illiberal, Condemned,	388
Italians, Observations on the Manners of,	427, 458
Integrity, Singular, an Anecdote,	432
Infelicia, a Character,	480
Intoxication, Caveat against,	483
Impropriety of marrying against Affection,	485
Industry, Dissertation on	490
Ingratitude and Friendship,	596
J.	
Justice, Royal, or Zara,	24
Journal, Manuscript, or the Tea Table,	108
Juan, Don, Extraordinary History of,	155
Julia, Story of,	271, 333
Jumbo Mumbo and Grifgris, African Superstitions,	326
Justice, an Essay on,	523
John, 1st Epis. 3d chap. 8th ver. Explained,	589
K.	
Knowledge of Ourselves, Incultated,	294
L.	
Letters, Lord Chesterfield's, Criticism on,	36
——, Concerning Charles River Bridge,	143
——, Dr. Williamson's, Observations on,	160
——, Charles Catgut to Kitty Crotchet,	397
——, Franklin, Dr. to M. Dubourg,	30, 235
——, to Mr. Webster,	353
——, to P. Franklin,	412
——, to J. Alleyne,	527
——, M. de Clicux, on the Coffee Plant,	525
Letter,	



- Letter, Amelia to Adelaide, 604, 668  
 —, Adelaide to Amelia, 605, 670  
 —, Abbè de Fenelon to Louis XIV. 620, 652  
 —, J. M. Varnum to his Lady, 662  
 —, Chinese, 731  
 Langhorne, on the Fair Sex, 55  
 Luxury, Insufficiency of, to Attainment of Happiness, 74  
 Lectures, Dr. Waterhouse, Syllabus of, 76  
 Louisa, a Novel, 78, 147  
 Lyrick Poetry, Remarks upon, 96  
 Learning, Recommended, 110  
 Libertine, the Sentimental, 173  
 Liberty, the Blessings of, 226  
 Lightning, on the Death of Persons Struck by it, 235  
 Lotteries, the Folly of, 231  
 List, Enigmatical, of Flora's Offspring, 307  
 —, —, of Religious Sects, 308  
 Lands, on the Improvement of, 347  
 Libertine, the Journal of, 363  
 Language, English, Webster's Remarks on, 422, 542, 610, 690, 754  
 Leather, Method of Dying Red and Yellow Turkey, 478  
 Lotteries for Old Maids, 519  
 Locrians, Preamble to the Laws of, 538  
 Leaves, on the Decay and Fall of, 600  
 Lodging House, London, Description of, 606  
 Lovers, Attention to their Morals Necessary, 616  
 Lavinia, a Fragment, 683  
 Labour and Rent, Allegorical History of, 738  
 Left Hand, Excellency of the Ring Finger, 740
- M.
- Mothers, Unnatural, Instances of, 9  
 Mary, Queen of Scots, Execution of, 14  
 Marble, Method of Staining, 50  
 Melancholy, Religious, a Tale, 163  
 Man, Well Bred, Character of, 172  
 Marriages, 63, 127, 191, 255, 319, 383, 447, 511, 575, 639, 703, 771  
 Mummy, a new kind of, 175  
 Melons, Method to Raise, without Earth, Dung, or Water, 328  
 Morals and Theology of the New Testament, upon, 332  
 Meat, Method of Rendering Tender by Electricity, 356  
 Musick, Criticism on, 412
- Mississippi River, Description of, 415  
 Matthew, 16th chap. 18th and 19th ver. Explained, 517  
 Mira, the History of, 464, 535  
 Manners, Modern and Ancient, Humorous Comparison of, 494  
 Marriage, on Early, 527  
 Mahomet, Character of, 532  
 Mollusca and Vermes, Natural History of, 537, 590  
 Minister, Imperial, at Constantinople, Story of, 623  
 Matrimony, Geographical Description of its Isle, 689  
 Man, Improvement his Business, 658  
 Matrimony, Essay on, 664  
 Moravians, their Settlement at Bethlehem, described, 708  
 Mirth, on, 744  
 Musick, on, 755
- N.
- Notion, Perpetual, Dissertation on, 7  
 News, Good and Bad, an Oriental Tale, 11  
 Novel, or Louisa, 78, 147  
 Nature and Fortune, the Temple of, a Vision, 97  
 Nicholas, Father, Story of, 360, 400  
 Niagara Falls, Description of, 387, 592
- O.
- Observer, General, 4, 206, 294, 330, 396, 486, 598, 688, 755  
 Opportunity, the Goddess of, 93  
 Observations, Meteorological, 64, 128, 192, 256, 320, 384, 448, 512, 576, 640, 704, 772  
 —, —, Ohio, Humorous Letter from, 295  
 —, —, Ethical, 367  
 —, —, Medical, on a Man who could not be let Blood, 528  
 Ossian, Imitation of, or Selama, 536  
 Orasmin and Almira, an Oriental Tale, 644
- P.
- Philo, 6, 114, 179, 184, 234, 286, 350, 420, 492, 595, 664, 757  
 Politician, 12, 73, 159  
 Philanthropist, 22, 69, 137, 228, 270, 329, 393, 481, 534, 608, 658, 713  
 Philosopher, Contemplative, 143, 288, 425  
 Pigeon, the Musical, an Anecdote, 28  
 Philosophical Experiments, by Abbe Sauri, 34  
 Padovano, Cyrillo, History of, 48  
 Preeminence, Titles, Ceremonies, Reflections on, 94
- Poetry,



- Poetry, Lyrick, Remarks upon, 96  
 Plague at Spalato, Relation of, 105  
 Pleasure, the Temple of, a Vision, 135  
 Plays, the Origin of, 136  
 Poems, Miscellaneous, Mrs. Warren's, Eulogium on, 197  
 Portuguese, Vindictive, Character of, 201  
 Poisons, Observations on the Nature of, 243  
 Paris, Plaister of, Method of Using, 245  
 Peasant, the Selfish, a Moral Tale, 299  
 Power or Empire, Reflections on, 351  
 Peculiarities, National, 358  
 Prejudice, Literary, Corrected, 391  
 Picture, Sentimental, 405  
 P. Q. to A. B. 453  
 Prison at Malta, Account of, 476  
 Pity and Charity, on, 486  
 Pygmalion, the New, a Novel, 579, 649, 716  
 Plate for November, Description of, 643  
 Patagonians, New Account of, 654  
 Prisons of the Dutch, their Order, &c. 685  
 Pindar, Exhibitions of, in, the Musical Line, 715  
 Q.  
 Questions, Philosophical, 232  
 R.  
 Reformer, the, 71, 231, 366, 483, 587, 711  
 Reason, the School of, an Allegory, 90, 141  
 Rivulet, 241, 282, 365, 394, 453, 516, 618, 677, 748  
 River, Charles, Letter concerning the Bridge, 143  
 Rustick, the Lovely, or Adelaide, 195  
 Revenge, on, 350  
 Romans, 15th chap. 19th ver. Explained, 421  
 Review, Monthly, 433, 496, 559, 625, 692, 758  
 Revenge, Female, Singular Instance of, 435  
 River, Myssick, Description of its Bridge, 515  
 Red and White, a Novel, 539  
 Religion, the Christian, Promotes Amiable Temper and Manners, 534  
 Rest and Labour, Allegorical History of, 738  
 Reason and Sensibility, Harmony of, 743  
 S.  
 Securities, Publick, Price of, 2, 66, 130, 194, 258, 322, 386, 448, 514, 578, 642, 706  
 Society, Natural and Artificial, Distinguished, 8  
 Stars, Absurdity of a Belief in their Government, 27  
 Story, an Affecting, or Florio, 44  
 Sleep Walker, Celebrated one, 48  
 Scapiad, the, 52, 112, 175, 240, 304, 368, 404, 475, 541, 624, 647, 733  
 Syllabus of Lectures, Dr. Waterhouse's, 76  
 Shakespeare, Grand Festival, in Honour of, 108  
 Spalato, Plague at, Account of, 105  
 Slander, Reprobated, 114  
 Salem Court House, Description of, 131  
 Sexes, on the Equality of, 131, 223  
 Scene, a Moonlight, 143  
 Shrubbery, the, a Tale, 153, 203, 279  
 Syria, Manners and Characters of the Inhabitants, 209, 265  
 Suicide, against, 237  
 Sterne, Rev. Mr. his Letter to Dr. Eustace, 239  
 Swimming, on the Art of, 269  
 Sterne, Remarks upon some of his Writings, 329  
 Sensation, Observations on the Total Loss of, 331  
 Strasburg, Clock and Clock House, Description of, 339  
 Scolding, Oriental, 346  
 Soldier, the Worthy, or Bounty Rewarded, 391, 457  
 Sicknefs, Advice not to Counterfeit, 419  
 Soul, new Definition of its Seat, 521  
 Simulation and Dissimulation, 526  
 Selama, an Imitation of Ossian, 536  
 Shelimah and Almerine, a Fairy Tale, 539, 585  
 Soldiers, two Jewish, Story of, 541  
 Superstition, in Natural Things, Essay on, 588  
 Sleep, Thoughts on, 615  
 Sicknefs, Observations on its Critical Days, 657  
 Storms and Winds, on, 671  
 Sophia Unfaithful to Emilius, 726  
 Sage, the Solitary, 738  
 Sensibility and Reason, Harmony of, 743  
 Sumatra, its Inhabitants, Account of, 750  
 Tales,



T.	
Tales, Oriental, Eastern, Moral,	
&c. 11, 24, 74, 153, 203, 279, 178, 163	
Tattle of Women, Defence of,	40
Titles, Preeminence, and Ceremonies, Reflections on,	94
Tea-Table, the,	108
True Devotion, Happy Effects of,	110
Tongue, of a Woman who Spoke without one,	172
Tomb, Jupiter, a Visit to,	239
Technical Terms, Indelicate before Ladies,	263
Testament, New, Disquisition on its Morals and Theology,	332
Taste, an Essay on,	341
— and Truth,	692
Texts Explained, 306, 421, 517, 589	
Turk, Story of,	439, 462
Thunder, its Effects compared with Electricity,	472, 528
Traveller, the Splenetick,	522
Thoughts, Wonderful,	615
Time, Cautions against Mispending it,	618
Traits, National,	746
U.	
Utility of Men and Things in their proper Elements,	26
Union, the, 40, 110, 162, 226, 292	
Useful Discovery,	48
Use and Properties of Sympathetic Ink,	300
Universe, on its Beauties,	298
V.	
Virtue and Vice, Difference of,	40
Vegetables and Animals, Analogy between,	86, 138
Vilions,	97, 135
Vice, Cautions against,	162
Veil, Ceremonies of Taking,	264
Vegetation, on the Advantages Arising from,	296
Ventriloquist, Anecdote of,	359
Vulgarisms, Corrected,	487
Voltaire, Extract from,	535
Vermes and Mollusca, Natural History of,	537, 590
Varnum, Gen. Letter to his Lady,	662
W.	
Warren, Mrs. Criticism on Lord Chesterfield,	36
Women, Tattle of, Defended,	40
Waterfall and Dargle, Description of,	54
Winter, Moral Reflections on,	69
Waterhouse, Dr. Syllabus of his Lectures,	76
Williamson, Dr. Observations on his Letter,	160
Warren, Mrs. Eulogium on her Poems,	197
Whale Fishery, Davis's Straits, Account of,	230
Warrior, Ancient, Anecdote of,	359
White and Red, a Novel,	539
Winds and Storms, on,	671
Welch, Religious Ceremonies, Ancient,	725
Witchcraft, Concise History of,	731
Winter, Thoughts on the Approach of,	742
Y.	
Youth, the Importance of,	270
Year, Climacterick, Observations on,	657
Z.	
Zara, or Royal Justice,	24

## INDEX to the POETRY.

A.	
ARMS, Relaxation from,	187
Anacreon, Ode 26th,	375
Age, the Golden,	440
Alouette, Lines to,	699
Anticipation, greater than Enjoyment,	695
Amanda, Cleon to,	762
Apology, the,	765
B.	
Boy, and the Nettle,	188
Beauty, nothing without Virtue,	314
Bath, Inscription over the Pump,	372
Barnwell, George, Epilogue to,	441
Burnett, Dr. his Epitaph,	442
Butterfly, the,	502
Bud of the Moss Rose,	504
Bastile, the Key of,	763
C.	
Cot, the,	60
Consolation, the, an Ode,	117
Contest, American, Verses on,	120
Camel, Lines on the Death of,	122
Constantia, Lines to,	248, 309
Content, Lines to,	312
Complaint, the Soldier's, a Tale,	312
Complaint,	375
—, the Woe Worn Fair's,	699
Challenge, Answer to,	441
Camera Obscura, Lines on,	500
Conscience, the Murder of,	503
Comet,	



Comet, on,	365	Heroes, the Philosophy of,	187
Constancy, the Trial of,	631	Happiness, to,	374
Coat, Black, on throwing by,	635	Husband, on the Choice of,	504
Clarissa, Lines to,	765	Health, Ode to,	568
D.		Honoria,	634
Day, the Last, a Poem,	438	Hymn,	696
Duetto, the Shepherd and Shepherdesses,	442	Hero, Columbia's	700
Della Crusca Poems, Eulogium on,	761	I.	
Day, the Shortest,	762	Infant, Lines on the Death of,	57
E.		Indifference,	119
Euphelia, Lines to,	58	Invocation, the,	186
—, to Constantia,	248, 440	Inventory, mine,	188
Elegy on Miss Sally Gray,	118	Impromptu,	250
Elegy,	570	Innocence, Chime to,	374
—, Job's, on the day of his Birth,	698	Infant, New Born, on the Death of,	442
Epilogue to Recruiting Officer,	186	J.	
— to Variety,	251	Johnson, Dr. Epitaph on,	132
Epithalamium,	249	Jones, Mrs. Abigail, Elegiack	
Eugenio to Fidelia,	309	Lines on,	183
Ethelinda, Natal Verses to,	372	Johnson, Dr. to Stella,	442
Emma to Strephon,	374	Judgment, Unrestrained by Fancy,	694
Elopement, upon a Young Lady's,	375	I.	
Epistle, Friendly,	442	Lady Neglected, Lines by,	250
Epitaph on Dr. Burnett,	442	Lovers, why Poets,	252
— on Dr. Johnson,	122	Love Rewarded, a Pastoral,	632
— on Rev. Mr. Thompson,	568	Lines, on the Death of a Young	
Evening, Reflections on,	501	Lady,	633
Epigram,	504	Lilly, the Dying,	697
—,	569	Lamentation, the Parent's,	763
Emma of the Vale,	ibid.	M.	
Eudocia,	570	Maid, the Hapless,	119
F.		Museum, the, Analyzed,	187
Fidelia, to the Wanderer,	120	Ma chere Amie,	ibid.
Florilla, or the Penfive Fair,	185	May, Invocation to,	310
Fables,	188, 305, 564	Muses, Farewel to the Seat of,	313
Farewel, to the Seat of the Muses,	573	Melancholy, Ode to,	ibid
Franklin, Lines on,	309	Matrimony and Single Life,	441
—,	ibid.	Maid, the Love Lorn,	504
Fidelia, Lines to,	ibid.	Mistletoe and Passion Flower,	565
—, Ode to,	696	Morals, Seneca's, Lines upon,	568
Fancy, Unrestrained by Judgment,	695	Mind and Form, Beauties of, compared,	633
Forest, the Charming,	763	Musick, on,	698
G.		N.	
Gray, Miss Sally, Elegy on,	118	November, Stanzas to,	694
Glory, the Zenith of, Extracts from	184, 311, 301, 634	Natal Verses, by a Mother,	695
Gospel, the Triumphs of,	373	O.	
Grasshopper, the,	376	Ode, Horace, 2d Book, 4th,	59
Gair, Rev. Mr. Elegy on,	376	—, 4th Book, 7th,	250
Good Nature, Address to,	439	—, 1st Book, 23d,	313
Grief, Ode to,	632	—, 2d Book, 10th,	373
Genius, Female, Lines on,	761	—, 1st Book, 5th,	697
H.		—, 1st Book, 26th, Im-	
Habakkuk, Song and Prayer, Imitated,	118	itated,	761
Heaven, Invocation to,	121	Ode to Constantia,	117
—, Gratitude to,	122	— on the Death of two	
		Thrushes,	ibid.
		— Sacred,	122



Ode, Sappho's, Translated,	764	Squirrel, on the Death of,	188
October, the Last Day of,	631	Savage, the,	ibid.
Ouâbi, Eulogium on,	761	Stimpson, Miss Sally, Lines on,	252
P.		Simplicity, the Blush of,	ibid.
Prologue to the Recruiting Officer,	121	Sylvia, and Philander,	438
— to Variety,	371	Stella, Dr. Johnson to,	441
Puzzle, the,	122	Shepherd, the Contented,	502, 697
Pensive Fair, or Florello,	185	Soliloquy, the Rake's,	503
Philenia, Lines to,	248, 440	Summer, Farewel to,	505
— to Constantia,	309	Solitude,	565
— to Euphelia,	372	Society, Ode on,	566
Perkins, Miss Betsey, on the		Swain, the Contemplative,	567
Death of,	250	Stanzas to a Lady,	631
Pastoral, a,	310, 438	Sonnet,	634
Pity,	314	Sombre, the,	762
Prayer, the Countess of Broten-		Shepherd, the Lovesick,	765
burg's,	373	T.	
Printing, on the Art of,	567	Thrushes, on the Death of two,	117
Prior, Matthew, Epitaph written		Thec, Ha! R. M. sofna Ture,	122
by himself,	633	Twilight,	568
Petition, the Mouse's,	764	Thompson, Rev. Mr. Edward,	
R.		Epitaph on,	ibid.
Rebus, Solution to,	60, 252, 314	Tempest, the,	569
Recruiting Officer, Prologue to,	121	Thumb, on a Lady's Cutting her,	764
— — — — —, Epilogue to,	186	V.	
Rebus,	122, 185, 314, 252, 700	Verfes,	120
Rose, the,	119, 440, 505	Virtue Preferable to Beauty,	314
Retreat, the Rural,	374	Variety, Epilogue to,	251
Rome, the Sack of, Epilogue to,	564	— — — — —, Prologue to,	371
S.		W.	
Song, and Prayer, Habakkuk's,		Wanderer, the,	58
Paraphrafed,	118	— — — — —, to the,	120
— — — — —, Favourite,	121	Winter,	59, 570, 700
— — — — —, Answered,	187	Warren, Mrs. Stanzas to	246
— — — — —, Moral,	437	— — — — —, Ode to,	437
— — — — —,	503, 505, 566	Willow, the, a Sonnet,	372
Spring, on,	183, 246	Westindies, Description of its	
Sonnet, Irish, Fragment of,	185	Climate,	372

## INDEX to the MUSIC K.

ODE for the New Year,	61	The Lovely Lads,	433
Song,	123	Song,	506
The Charms of Nature,	189	Song,	571
The Charming Creature,	253	A Shape alone let others prize,	630
Tereminta,	315	Fidele,	701
Rofy Nell,	377	The Grafshopper,	766

## INDEX to the PLATES; or DIRECTIONS to the BINDERS for placing them.

FRONTISPIECE,		9 Falls at Niagara,	387 385
2 General Title Page opposite		10 Marquis de la Fayette,	451 447
the Frontispiece,		11 Malden Bridge,	575 513
3 Triumphal Arch and Colonnade,	1	12 The New Pygmalion,	577
4 The Discontented Group,	67 65	13 S. E. View of Boston,	643 641
5 Court House at Salem,	131 129	14 Bird Catching at Orkney,	703
6 Adelaide, or the Lovely Rustick,	193	The Address to be placed immediate-	
7 Head of Dr. Franklin,	239 257	ly after the General Title Page.	
8 View of the Colleges, Cambridge,	321 323		



